

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

In an Old Church.

BY MARIANNE FARNINGHAM.

The rushing stream of life flows by ;
But this old church, with unlocked door,
Offers to us a sanctuary,
As oft it did in days of yore

To haunted ones, in stress and strain,
Who ne'er its altar sought in vain.

So strong the doors, so thick the walls,
They make a refuge and a hush,
They shut away the many calls
Of this hard world, and all its rush ;
Only the old bell in the tower
Reminds us of the passing hour,

Easy enough it is to pray

Unhindered by the words of men ;
And here for strength of heart we stay
Ere mingling with the crowd again ;
This is the home of peace and rest,
Where the soul ends in God her quest.

These walls through centuries have stood,
And many a purpose great and high,
Of service for the people's good,
Was born within in days gone by ;
And crowds as earnest as were they,
Will come to worship here to-day.

And surely none can fail to take
into their hearts, for future thought,
The silent sermons these walls make
On worthy labors nobly wrought :
Good workers were they in the past—
Work that we love is work to last.

And as we leave the old church door,
After this hour of quiet rest,
To take our duties as before,
We will be true and stand the test,
And love the work, though small it be,
The Master gives to you and me.

—London Christian World.

Notes.

He that has light within his own clear breast
May sit in the center and enjoy bright day,
But he that hides a dark soul and foul
thoughts,
Benighted walks under the midday sun ;
Himself in his own dungeon.

—Milton.

SMALL service is true service while it lasts ;
Of humblest friends, bright creature, scorn
not one ;
The daisy, by the shadow that it casts,
Protects the lingering dew-drop from the
sun.

—Wordsworth.

ONE of the best things in the Gospel of Jesus is the stress it lays on small things. It ascribes more value to quality than to quantity. It teaches that God does not ask how much we do, but how we do it.—James F. Clark

ETERNITY is crying out to you louder and louder as you near its brink. Rise, be doing ! Count your resources ; learn what you are not fit for, and give up wishing for it ; learn what you can do, and do it with the energy of a man.

WE read that after His resurrection many bodies of saints arose and appeared in the holy city ; we take this not only as a fact, but as a parable ; for surely there is to us a resurrection of our holy dead, even while we are in the body. But it will be only when we are in the "holy city" of duty that we can expect to meet them. When our steps wander from the sacred streets, and we are in danger of being faithless, surely we may hear their feet, we may feel the touch of their hands upon us,

and hear their voices restraining us, beckoning us back.—*Standard of the Cross.*

VERY profitably, if our hearts are open to receive them, we can linger over the words of our Lord, "Henceforth I call you not servants, but I have called you friends." The servant obeys commands without interest in them and in ignorance of their purposes and results. The friend is admitted to the counsels of the leader, knows his plans and the reasons for his commands. Unless his professions of friendship are empty and heartless words, he will go forth to obey his orders faithfully and with that lively and unfailing personal interest in the proposed results which will lead him to devote time, strength, and mind to their accomplishment. And this devotion will be all the more undivided and sincere if the commands are just, and if he who gives them has proved the signal benefactor of the friend to whom they are given. How forcibly, then, presses upon us the question, As the friends of Jesus, how fully do we obey His commands?—*The Interior.*

Communications.

For the Messenger.

Dr. J. W. Nevin on the Impeccability of the Lord Jesus Christ.

For a number of years the writer has been deeply interested in the above question, and gave his views on it in the *Reformed Quarterly Review*, in the April number of 1879. Knowing that there exist among eminent scholars and theologians a variety of opinions on this question, the writer was very anxious to learn the views held on it by his former and *vacant instructor*, Dr. J. W. Nevin.

And not wishing to burden the Doctor unduly in his advanced age, I gave to him my views in brief, referring him at the same time to my article in the *Review*, allowing him to say simply whether he regarded those views tenable, or not, should he not feel disposed to give expression at length of his views.

The position taken in the *Review* article is : That it was impossible for the Lord Jesus Christ to sin. Were He human only and not divine, the case would be very different. Adam, though immaculate, yielded to temptation and sinned, being a man only. It is very different with the Lord Jesus Christ. In him the human and divine were joined in one person. It is neither logical nor philosophical to say Christ might have sinned in His *human* nature. It would have been impossible for the *human* in Christ to sin without involving the *divine*. Therefore, to affirm impeccability of Christ's *human* nature, is to affirm the impeccability of Christ Himself. On this question *Archbishop Trench*, in his "Studies in the Gospels," makes the following sensible and excellent remarks : "This question (Christ's impeccability) could never have been so much as started, except in a Nestorian severance of the Lord into two persons, and thus in the contemplation of a human person in Him as at the same moment existent apart from the divine. When we ascribe to Him two natures, but these at no time, other than united in the one person of the Son of God, the whole question at once falls to the ground. And such is the Church's faith."

Dr. Shedd, in a strong lecture before the students in Union Theological Seminary, New York, says : "Were Christ human only, it had been possible for Him to sin, but being the God man it was impossible. Christ the infinite, met the finite resistance, and overcame it." Were it necessary, quotations could be furnished from other equally distinguished theologians, but these may suffice. Articles in different quarters and periodicals maintaining the impeccability of the Son of God, that is, the possibility of His sinning, and so defeating the great purpose of His mission on earth, have already disturbed and unsettled the minds of many. We hail, therefore, with joy the counter publica-

tions we have seen on this question. With the writer it is a matter of clear conviction that the impeccability of Christ can be maintained only on the Unitarian theory, which denies His divinity.

On these views, substantially reproduced, Dr. Nevin replies as follows :

" LANCASTER, PA., April 16, 1886.

"Rev. Dr. F. W. KREMER.

" My Dear Sir :—From the state of my eyes I can neither read nor write, and can, therefore, only make use of an amanuensis to answer your letter of the 6th, and for the same general reason my answer must be in the briefest form.

" I consider your statement in regard to the impeccability of Christ to be entirely correct. Any other view of the incarnation must necessarily destroy the mystery itself, as it comes before us in the Apostles' Creed, since it would imply a fatal sundering of the two terms, 'Conceived by the Holy Ghost, and born of the Virgin Mary.' The divine conception involves necessarily the universal principle of His whole Being, in virtue of which the Son of God became in Him at the same time the son of man, rising necessarily through such conjunction progressively to the full revealing of the entire Divine in His ultimate glorification, whereby only it was possible for Him to conquer the powers of hell, and to become thus the Redeemer and Saviour of the world.

But this means, of course the fullness of the Divine in the Humanity of our Lord Himself, whereby this becomes the only proper object of Divine worship on earth and in heaven ; the real Messiah, the Jehovah of the Old Testament, comprehending in Himself the fullness of the Godhead bodily.

" The entire Gospel, of St. John especially, turns emphatically on this sublime view of the Christian redemption, and illuminates this in a hundred ways as the only true conception of the Alpha and Omega, the beginning and the ending of all sound Christological teaching.

" Just here, alas ! I am constrained to say, with a sad heart, that our Christological teaching generally, remains yet sadly short of the full, proper sense of the mystery with which it is concerned. It is only at best with stammering tongue and cowardly faith that we find any considerable part able to say in the presence of the Divine Humanity of our Lord, 'To whom shall we go, Thou only hast words of eternal life, and we believe and are sure that Thou art that Christ which should come into the world.'

" Affectionately, your old teacher,
" J. WILLIAMSON NEVIN.
" per ALICE NEVIN"

This letter, from the now sainted Dr. Nevin, was to me, I need scarcely say, in a high degree satisfactory and gratifying, as it will be, I know, to many others, especially to such, as like myself, were among his students. It will not, however, be a matter of surprise to such as knew all along the Doctor's high conceptions of the Son of God, His exalted Christological views. In his view, Jesus Christ was indeed the equal of the Father, the "true God and eternal life."

F. W. K.

For the Messenger.

Yacki—Or Bread Upon the Waters.

The subject of missions in Japan is one in which the whole Christian Church is interested. The churches of Presbyterian form of government in Japan, such as the Presbyterian, the Dutch Reformed and the German Reformed Churches there, working in harmony in their evangelistic efforts, under the title of "The United Church of Japan," are being blessed with abundant success. It may therefore interest the kind readers of THE MESSENGER, in the Reformed Church, and encourage the friends of Foreign Missions to peruse the following narrative based upon an article in a late number of *Der Reformierte Hausfreund*.

Some twenty years ago, when Rev. F. Fox, now pastor of Martha Memorial Reformed church, New York, was missionary

at San Francisco, Cal., beside attending to his arduous duties as pastor of several German mission congregations, organized and served by himself, he also interested himself in behalf of the Christian instruction of several young Japanese. One of these, after his instructor's return East, soon thereafter followed and by the aid of Christian friends, pursued his study, and in due time, successfully graduated as the first Japanese student from the Franklin and Marshall college, Lancaster, Pa. Mr. Yamanaka has returned to his native land and there spreads the light of Christian truth abroad among his countrymen.

Encouraged by Mr. Yamanaka and others, other Japanese youths have since entered Franklin and Marshall college and are now diligently prosecuting their studies preparatory for the Gospel ministry in their native land. Cast thy bread—seed corn, upon the waters, for thou shalt find it after many days. Eccl. 11 : 1.

But the main object of writing at this time is to relate the story of another young Japanese' conversion and labors. His name stands at the head of this article, Yacki. Mr. Yacki is a descendant of a once ruling family in Japan, and he, with many others, were deprived of rank and fortune by the present Micado in his reorganization of the Empire. Deprived of their paternal estate, Mr. Yacki sought to retrieve his fortune by acquiring a Christian education in America, and then returning home support himself by faithful service in any honorable capacity. After several years of diligent and self-denying work and study in California, Mr. Yacki returned to Yokohama, and was there appointed on a commission to visit the United States in the interest of agriculture in Japan. Mr. Yacki now follows the noble and divinely ordained pursuit of a tiller of the soil—he is a farmer.

During his sojourn in San Francisco he spent most of his time in the family of Rev. F. Fox, learning English and studying God's word. Here it was that the young student became very sick. He had a high fever and seemed doomed to die. In his delirious wanderings he tossed and moaned on his sick bed and spoke wishfully of "home, home, sweet, sweet home." In his conscious moments he expressed the desire to be taken to the hospital, so as to relieve his friends of "so much trouble," but his preceptor replied : "Yacki, in my house you sickened, and in my house you must recover or die." With proper hydropathic treatment and constant attention by the parson and doctor and his now sainted wife, through long days and weary nights, the patient recovered and regained his former vigor slowly. From this time on Mr. Yacki's mind became very serious and he sought diligently in many ways to express his gratitude for his recovery to almighty God, and his benefactors. He was so grateful ! One day as he was seated at the study of God's word, he arose in the gravity of a Japanese gentleman and the seriousness of a true Christian and said : "Pastor, I want to be baptized ; I want to be a Christian." When told his numerous unbaptized companions might disapprove of his step and tempt him to relapse into heathenism after he had vowed faithfulness to the living and true God, his body and soul trembling with emotion, he replied with vehement emphasis : "My countrymen will not disapprove, nor do I care if they do. You, with God's help, have saved my life, and your God shall now be my God, your Saviour mine. A religion that teaches such kindness to strangers as you have shown me, I must have and teach my countrymen." Yacki having been further instructed in the faith and practice of our holy religion, he was solemnly baptized before the congregation and thus the first Japanese received into fellowship with the Reformed Church in the United States. The Reformed Church papers in due time, took notice of this providential occurrence and later when the question of foreign missions was raised in the General Synod, Japan was chosen as the proper field for this denomination to occupy and the Rev.

It is now many years since Mr. Yacki returned to Japan, but his knowledge of English being imperfect he corresponded with his teacher and pastor seldom, and at last no tidings of his whereabouts were received any more, until several years ago, when he presented himself in person before our American missionaries, Gring and Moore, at Tokio, relating the story of his conversion in California, through the faithful and self-denying labors and kindness of his teachers and pastor and earnestly requested missionaries to be sent to the district of country in which he then resided, Sendai. Revs. Gring and Moore considered this a Macedonia call and although they had up to this time known little or nothing of this missionary field, their visit there found it ripe for a harvest. One native evangelist, Okishama, labored there single-handed and without support. Mr. Yacki's call and further assistance so encouraged these brethren as to found a Reformed Mission in this place and call another missionary from America to this field. A flourishing congregation of native Christians there is now served by Rev. Mr. Hoy, and who last fall was able to receive by baptism sixteen adults into full communion with the Church. Besides this Bro. Hoy has founded and teaches a school which might be denominated a missionary institute or theological training school, in which a native ministry is being prepared for the great work of missions in Japan. Also two female missionaries, the Misses Poorbaugh and Ault, from Pennsylvania, have since arrived and founded a Christian school for girls in Sendai. It is proposed to raise this to a female seminary in the near future.

Mr. Yacki has since removed further north and now again calls for Christian teachers and preachers to come thither. About 45 miles west of Sendai, in the thriving city of Yamagata, of some 20,000 inhabitants, the chief Burgess together with other prominent citizens have engaged to establish a boys' school with Rev. Mr. Okishama, the oldest of Reformed missionaries at Sendai, as president, the Rev. Mr. Moore as teacher with a salary of \$1500 per annum and free house rent besides three other native Christian teachers. To occupy a fourth promising point in this district specially, the Rev. D. B. Schneider, of Pennsylvania, has lately been elected by the Board and he will soon enter upon the duties of his new and important mission.

Mr. Yacki though for many years separated from Christian associates and his pursuit of a toiling farmer, he has firmly and faithfully adhered to his Christian profession ; and ever mindful of God's mercy in sparing his life when lone and sick in a strange land and the kindness of his Christian friends during this trying period of his life, he relates feelingly and with telling effect in the north of Japan the story of Christian hospitality received in America. And in his gratefully restless efforts to have his countrymen learn the glad tidings of good news he illustrates the words of Holy Writ : Cast thy bread upon the waters, for thou shalt find it after many days. Eccl. 11 : 1. Be kind to the stranger in distress in your midst, for in him not unfrequently angels have been entertained in disguise. Remember Abraham and Lot ! Is not this lesson taught in the beautiful parable of the merciful Samaritan ! Was it not the spirit of brotherly kindness that made the hearts of the heathen in the days of the apostle and that made even enemies exclaim, "Behold, how these Christians love one another ?" Is not this the kind of gospel which even now, in these days of carnality is yet heard and believed by the multitudes ? Let us preach it—*practice it* more generally, and remember the verdict of the last judgment : Then shall the King say unto them on His right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was a hungered, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in ; naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me. And these shall go away into life everlasting. Matt. 25 : 34-46.

Who could have thought or known twenty years ago that this dying heathen should rise to life and the Christian charity then administered unto him by God's servants? the one now in glory and her husband still toiling in the arid field of missions among foreign Germans in New York, should be productive of such blessed results in behalf of the Japanese missionary work by the Reformed Church in the district of Sendai! Mr. Yacki is a man in the prime of life and may yet be instrumental in doing much good work for the blessed Master in the conversion of souls. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth. Isa. 52: 7. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever. Dan'l. 12: 3

Would it not be opportune, now, in connection with Mr. Hoy's Theological Training School to establish a library of Christian scientific and theological books, while our missionary Rev. A. Gring is visiting the churches, seeking to awaken a deeper interest in behalf of his great work in Japan, and thus lend additional aid to the good cause of education in that distant land?

A FRIEND OF MISSIONS IN JAPAN.

For The Messenger.

Missionary Notes.

By Rev. A. C. WHITMER, Superintendent of Missions.

In a New Light.

The Superintendent lately saw himself in a new light. Up the road, in a little railroad town, he spent a Sunday. So did a lady from a neighboring town, visiting some friends. These friends at the tea-table told her of the missionary service to be held next day, morning, afternoon and evening. Then with a look and tone of pity she said in German, "Are you also so annoyed with these things?"

Shades of St. Paul! "Geblogt" with missionary calls and talks and activities! It is well, however, to see ourselves as others see us. Just imagine a timid man going up and down the land annoying churches and annoying the saints with missionary services!

Educate the Girls.

Most earnest and interesting indeed is the call in Japan for the education of girls.

Professor Toyama of the Japanese University urges this work to be given into the hands of American missionaries, and through the newspapers has begged the missionaries to open girls' schools as the best way to spread Christianity in Japan. And Japanese newspapers have frequent articles urging the government to further female education.

Which is the More Costly?

A German country pastor in Nebraska writing in the *Kirchenzeitung* as to the cost of country missions as compared with those in towns and cities, emphatically says that while the latter cost more at first they are really cheaper but they need support a fewer number of years and when self-supporting they as a rule do more for missions than the others. The writer gives Baltimore, Philadelphia, Cleveland, Louisville and other places as examples.

Is it Your Ability?

Peter says: "If any man minister, let him do it as of the ability which God giveth."

Apply this to yourself. When on communion Sunday or at some other special collection you put in five, ten or twenty cents, or even a bill, ask yourself: "Is this according to my ability? Am I dealing justly toward the work of God and for the salvation of men?"

Acknowledgement.

From A. B. Martin, Esq., of West Beaver Creek, Md., the Superintendent has received \$10.00 for printing and mailing circulars, leaflets, and such other matter as may be needed in his work. Will not others add to this fund? The Board does not pay for such things out of the usual income which is for the support of the missionaries, and your help will be very acceptable.

The Board of Missions is neither omnipotent nor omniscient, but a creature of the Synod and fallible at that. It cannot locate missionaries without men, nor can it pay them without money. It cannot make men willing to work nor can it always find the right place for those who are willing. It cannot establish a mission at every proper place, nor can it please all in regard to those it has. Its hands are often tied and also its tongue.

The cost of administration, i. e., the office expenses of those who receive, pay out and manage the finances of the foreign mission work, varies. In some churches it is quite low; in others quite high. In the Presbyterian Church it is over 8 per cent.; in the Dutch Reformed nearly 10 per cent. of the whole income.

Rev. W. F. Lichleiter, pastor of St. Luke's mission, Lancaster, Pa., issued a

neat *Whitsuntide Annual*, giving many facts of congregational interest in regard to membership, baptisms, confirmations, deaths, consistory, Sunday-schools, choirs, &c.

A gentleman in Wisconsin offers the Southern Presbyterian Board of Foreign Missions \$1000 toward sending two men to Japan. By such large giving a large work can be done.

We have in the United States 145 Theological Seminaries in which 5,000 are studying for the ministry. We have about 15,000 students in the medical schools.

For The Messenger. "The Tower of London."

Mr. Editor.—I had purposed visiting St. Thomas' Hospital, on the Thames embankment, but my companions wished me to take in the Tower; it was Saturday, and I went as much to see the people as to familiarize myself with this dark fortress. We sauntered along the fish market, along St. Katharine's docks, and viewed the custom houses in vicinity, and shipping; it resembled Liverpool on the Quay. The boats were laden with marketing, and the hurry and bustle, loading and unloading was a very curious sight. We, at last, stood at the gates of entrance and beheld the Tower. Its appearance indicates its mission. It is gloomy and unprepossessing. I felt a horror, such as I never experienced. I could go back in my mind's eye to the days of cruelty and suffering within those blackened walls. It was a prison-house.

Here Sir Walter Raleigh pined years, deprived of liberty, and when finally he laid his head on the block, he was asked by the executioner "whether it lay *right*," whereupon he gave this heroic and Christian answer: "It matters little, my friend how the head lies provided the heart is right."

Here the two sons of Edward IV. were murdered and buried underneath the staircase by Richard III. Here Essex fell under the anger of Queen Elizabeth; who herself had been immured in the Well Tower. Here the Duke of Clarence was drowned in a "butt of Malmsey;" and here Mary, and Jane Grey, and Annie Boleyn, across the hall in Beauchamp Tower, were confined until their execution. It stands to day as a disgrace to England and a blot in her civilization.

It seems marvellous that such a structure should be devoted to so little use; it is more of a show-room, or "old curiosity shop;" it could be put to better purposes. As a prison it might be utilized, and would be far better adapted, for its area is immense, and the means of exercise would not be so limited as the old dingy prison at Newgate.

I could not look upon these gloomy walls without a retrospect—unfavorable to the darker days, 300 years ago. A prison under the depravity of the age is a necessity; and men must be excluded from society for wrong doing, as a matter of protection; but to have family ties snared, hopes blasted, the pleasures of life obliterated, and life destroyed to gratify

and there is so much glitter and tinsel about all these insignia, that you wonder how it is possible the English people can endure such a burden as the pensioning of royalty: the immense expenditure to keep up this paraphilia must drain the British exchequer, and load the people with taxation in keeping of so many scions of nobility. The dukes and viscounts and nobles of all titles are like so many barnacles on the ship of state.

After viewing the Jewel-room we went into the Armory. Here you have the most magnificent collection, running back centuries, arranged in almost every design. The Armorer has excelled himself in adapting the armor to some beautiful and pleasing figure, and so combined the guns and swords and weapons of warfare as to add the least to the disagreeable, and refining their use to the artistic effect. Men and knights in full armor on horseback, arrayed in the different centuries: you can trace the improvement in design as the mechanic has advanced in skill. The armlet is lighter, there is more elasticity in the greaves; the shield has more solidity, and the weapons of defence become more destructive. The rapier gives way to the broad-sword, and this again to the cimeter, and this again to the Damascus blade; so that the art of war, as the weapon becomes more destructive, yields to the behests of enlarged science, and you make peace more probable. As you walk with the multitude along this array of weapons you could but think how little these things would be necessary were men under a more Christianizing influence, and that it were possible for the "sword to be turned into the pruning-hook," under the favorable influences of the Gospel of Peace.

Leaving these scenes we were shown Man's inhumanity to Man" in the thumb-screw and instruments of torture, which were used in the early centuries to compel men to give utterances to their belief or suffer martyrdom. These instruments comported with the place; it was foul with murder. The very walls reeked with the blood of innocents, yet suffering for the depravity of others whom angry and evil passions moved to vengeance and bloodshed. So much for the divine right of kings, the boast of monarchies!

The Traitors' gate opened up into the Thames, and the condemned criminal after passing through the portals left mercy and friends behind. Many a captive lingered years in solitary confinement, only to be relieved by torture, or slow death. Shut out from the world, no thought of royalty was ever given to right the wrong. The inscriptions of the walls of the Tower indicated the feelings of the sufferers. A melancholy seemed to have settled upon them; desperation led to a surrender of manhood, and the more resolute gave way under the pressure of the wrongs committed. If the Bastile was a wrong, which

it took the populace in its wrath to raze to the ground, how could it be possible for the English people to endure the centuries of tyranny without recompensing, measure for measure the wrong doer? The people must have been paralyzed with fear, or steeped in crime themselves in those days; they could not have appreciated the enormities as practiced by their rulers.

The fortress is impregnable. It is surrounded by huge stone walls with turrets and moats, and port-cullis and drawbridges. No cannon of that day could pierce its walls (15 feet thick); and as a garrison it could be held against any foe, so well could it be supplied with the necessities of life and defence. The character of the masonry, the immense boulders of stone piled one upon another in a manner way indicated workmanship of a superior order. Except at Chester there is no such skill seen in England.

We left these grounds rejoicing that the day had gone by when, at the command of kings, men's lives could be forfeited and families sundered never to meet again; when towers were only show-rooms, and prisoners only could be immured after a trial by peers, and under the protection of law. England is a limited monarchy and possesses a written law, (after which our own has been modelled), and to-day requires that the king on the throne and the subject must be subservient; and she throws a shield of protection around every citizen, high or low, which every nation must fear or respect.

While standing in the enclosure within the courts of the White Tower, you could see the embankments, flanked by the small towers—the Bloody Tower, the Well Tower, Boyer's Tower, Devereux Tower, Beauchamp Tower—with St. John's Chapel, a Norman structure, and now used as a barracks. This is not open to visitors, but occupied by a royal regiment of Queen's Guards. The smallest turrets are salient points, from which the watchman could inspect the grounds, so as to be on the alert for attacking foes without.

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it took the populace in its wrath to raze to the ground, how could it be possible for the English people to endure the centuries of tyranny without recompensing, measure for measure the wrong doer? The people must have been paralyzed with fear, or steeped in crime themselves in those days; they could not have appreciated the enormities as practiced by their rulers.

With rivers, cataracts and streams, the legend deals grandly, picturing the beauty and strength, and fierce, wild joy of the spirits embodied in these wonderful creations; the toil and strife, the music, power and rejoicing of the restless waters; the cruelty of them, and the tenderness.

With brooks, and rills, and dimpling springs, the story laughs as it shows how the spirit murmurs and sparkles, and indulges itself in a thousand witcheries and gambols. All this is lovely, wild and free, and the heart rejoices with the joy of the angel of the water, and the steps pause and linger wherever the silver ripple of a brook crosses the path, or the bold burst of a beautiful spring forces itself up into the sunshine.

But the saddest, tenderest thoughts of the legend are given to the water angels who have become the servants of men—the spirits of wells and fountains in the public marts, where the people congregate. Like other slaves, these spirits are bound to a master-will, dependent for well-being on a master hand. When the fountain is pure and orderly, and carefully tended, the water leaps and flashes in the sunlight, casting itself heavenward, to fall again to earth in a myriad rainbows a thing of exquisite beauty. Then the angel seems content with bondage; a servant whose servitude is glorified and endurable.

But when neglect and carelessness allow the fountain to become choked and foul, and the vents to be cut off, then the angel languishes and frets and moans, while slow, heavy tears trickle where once a mighty jet leaped and danced. And if no heed be taken of the moan of the tortured thing, in course of time it pines and dies, or else the dear earth in tender pity opens a way for its escape.

Then the fountain becomes dumb and the well dry, and all the usefulness and beauty of the water slip silently away to bless places that are more worthy. And men, and tired creatures come, distressed by heat and thirst, and gaze with longing eyes at the spot where once was comfort and refreshment, and bend weary, listening ears for the liquid murmur of the water's song that has been hushed for ever.

In this little town there are many Germans; but they have brought no tenderness from Rhenish, no thought of its sweet old superstitions, no memory of its legends—or else this bustling age and land has materialized them out of all sentiment and imagination.

In my walk to night I have passed three public wells, and have tried them all, and tried them in vain. To the first two I have added a stone in each. A sullen murmur of imprisoned air, disengaged by the falling stone, rewarded me, followed by a still more sullen splash. The water did not leap and flash; it just shuddered dully, and slow circles eddied round and struck against the slimy walls. Frogs and newts and water lizards find down there a home, and rats swim back and forth, and commit, from time to time, a murder or a suicide.

For years no hand has purified these wells, no thirst has been slaked from their abundance. The water angel shut off from sunshine and usefulness, grows slowly into a demon whose liquid life is poison, and whose bosom would receive and hold with equal indifference a stone, a flower, or a tiny struggling child.

By the third well I lingered longest. It had been abandoned to disuse and decay at a more recent date than either of its fellows, and its angel chafed and fretted still. I widened a crack in the dilapidated cover and through it a moonbeam slanted showing a great black depth with a single star at the bottom where the moonbeam touched the water. Something in the way this lonely point of light quivered, reacted on my fancy, and I bent lower and gazed down into the well.

Was it glamour of moonlight, or did the point increase in brilliancy until it emitted a wan, pale glow that lit the surface of the water, and part of the green, neglected masonry? Moss grew thick on the bricks, and weeds and bleached looking grasses, that seemed the ghost of earthly grasses, hung in tufts from the sides. The face of the water was as the face of one who has exhausted suffering, and is quiescent with despair.

Close beside the eastern wall a vapor rose and wavered, and condensed into the semblance of a woman. Her tresses floated in long white wreaths, and her hands were clasped beneath her mantle. Her feet were buried in the ooze, and the quivering of the water made her garments shiver as though her breast were torn by sobs.

Slowly she bent forward and appeared to press with her hands against the water around her, so that the ripples from her fingers circled around the place, and then sank down into hopeless leadenness. Nothing was changed, nothing would ever be changed. No more light, no more sun, no more usefulness to man or beast. Caged forever in a foul prison, growing fouler with each year, until all the purity of the water changed to pestilence and death.

And as I thought upon it all, my soul grew sick with pity for the fair thing that was being maimed, and my heart ached that men should let such things be. The light trembled, then burned with a clearer effulgence, and I saw beside the mourner another, of a different form. This also wore the semblance of womanhood; but

the figure was noble, tall and strong and very beautiful. From her calm eyes and brow the light appeared to radiate, and by the majesty of her presence I knew that this was the Spirit of the Earth, and that deliverance for the captive was at hand.

With tender hands and smiling mouth the Spirit of the Earth caressed the sorrowing water angel, and then pressed against the masonry—and lo! a tiny cleft, that broadened and broadened like an empty channel; and the water gave a soft, deep murmur of release, and circled slowly as it ebbed away. Lower it sank, and lower. Down and down, until the phantom grasses that but now bordered its edges hung high above it. Lower still—down to the surface of the mud and ooze, which stiffened as the moisture drained away.

Now it is gone, and the well is dead and dry forever. The Spirit of the Earth bent softly and whispered to the water angel: "Come! for your deliverance is complete."

And the light died out, for mud cannot reflect the moon's pure rays; and I lifted myself and passed on, wondering and dreaming over the things that I had seen.—*Independent.*

Carpets versus Boys.

"Jane, what does make you have those great, stamping boys in your parlor every Sabbath night?"

"Because I love them."

"But I should think they would spoil all your new carpet. It is light and must show the spots that seven or eight pair of boots make. When it is snowy they must bring in the snow; and when it is muddy they track in the dirt. Dear me! I would not have half a dozen boys in my parlor once a week for a good round sum."

"I wish there were a dozen of them."

"But don't you know that they will wear your carpets more than half a dozen parties? Boys' boots are so heavy and their steps so careless. I expect some of them have nails in their boots. I shouldn't enjoy the boys anyway—"

"Yes, that's it."

"And I'm sure I should be in fidgets every minute."

"Perhaps you would, but I think not. I think you would, after a time, like myself, delight in having them with you. I think our weekly class prayer-meeting helps these boys. Indeed, I know it helps them. It gives me a great deal more pleasure than saving the carpet ever could. Perhaps they do wear it a little; but the boys are worth more than carpets, be they three-ply, tapestry or the best that ever were made. I've got the best interest on this parlor in—"

"Those precious Sabbath night meetings, the dearest memories of my boyhood cling about them. I don't think I should ever have started in the right way if it had not been for them. And after I had started they helped me right along. Thank God and you for those meetings!"—*Presbyterian.*

"To What Purpose is this Waste?"

A leading member of an influential church remarked: "Our pastor is all that we could ask—intelligent, faithful, attractive. But very likely we will soon be obliged to dispense with his services. He is altogether consumed with the foolish notion of Foreign Missionary work. We do not see the need of it. There is plenty to do here. Besides, if any are sent to foreign lands let those be chosen who are not specially wanted in the home field."

The prediction of the half-hearted official was fulfilled. This "foolish notion" finally ripened into a settled conviction in the young minister's soul. He *must* go and tell the story of redemption in distant parts.

Years have passed away since that decision. An almost countless number of be-nighted souls have listened to his words of love. Hearts burdened with sorrow, such as no human devices can possibly relieve, have been brought to know the blessed Burden-Bearer. Organized agencies have been established through his wise management, aided by diligent associates; schools for the training of youth; systematic Bible-reading in populous centers; the printing and publishing of Christian literature in native dialects. Great has been the results of his toil; abundant is his promised reward.

Looking back through the years, and fixing our thought upon the decision made by the youthful and talented pastor, we are now able to see how the yielding to the plea of selfish policy on the part of others, or the suppression of convictions of duty on his own, might have resulted in incalculable loss. That decision was in the interest of Christ's kingdom. The communicant in his church would say: "To what purpose is this waste?" Little did he think that the severance of delightful pastoral relations had so lofty a meaning in the divine purpose. What seemed like useless "waste," was only the divine method of richer accumulation.

It is always thus. The best we possess, given freely for other's benefit—given without thought of subtracting from what we are pleased to call our own—is the most productive of all investments. The more thoroughly unselfish we are, the greater the blessing. It is the certain law of all true life. The loss of all things in the uplifting of humanity is to win a crown of matchless beauty. The breaking of "an alabaster box of precious ointment" in the Master's name and for His sake, will "be told for a memorial" of our sincerity and faithfulness, "wheresoever this Gospel shall be preached in the whole world." And let us remember that no one is without opportunity daily for such consecrated service, for He hath said: "Inasmuch as ye My brethren, ye have done it unto Me."

Youth's Department.

A Bed-time Song.

BY LILIAN DYNEVOR RICE.

Sway to and fro in the twilight gray—
This is the ferry for Shadowtown;
It always sails at the end of day.
Just as the darkness is closing down.
Rest, little head, on my shoulder, so;
A sleepy kiss is the only fare;
Drifting away from the world we go,
Baby and I, in the rocking chair.

See where the fire-logs glow and spark,
Glitter the lights of the Shadowland;
The winter rain on the window—hark!
Are ripples lapping upon its strand.
There, where the mirror is glancing dim,
A lake lies shimmering, cool and still;
Blossoms are waving above its brim—
Those over there on the window-sill.

Rock slow, more slow, in the dusky light;
Silently lower the anchor down.
Dear little passenger, say "Good-night;"
We've reached the harbor of Shadowtown.
—*St. Nicholas.*

Elsie's Little Fault.

BY SYDNEY DAYRE.

"O, mamma, can't I go for a ride with you?"

"Have you written your composition yet, Elsie?"

"No, mamma, I sat down to do it this morning, but I got a thinking of something else and the time slipped away before I knew."

"Ah, my daughter, when will you put away your foolish habit of thinking of other things when your mind should be on your duties?"

"It is not so bad a fault, is it, mamma?" asked Elsie, looking at her mother's grave face. "Not so bad as if I was disobedient or ill-tempered, or told what was not true?"

"It does not sound like a very bad one," said her mother, "but if you will think a little you will see that what you call a slight fault may lead very far towards the more serious ones. For instance, can you

remember times when you have promised me that a certain thing should be done by a certain time, and by allowing your thoughts to run away with you, you have failed to do it? Was that keeping close to the truth?"

"I'm afraid not, mamma," said Elsie, shaking her head ruefully.

"And perhaps you have felt and shown a little ill-temper at my being obliged to send you to your room until the duty was done?"

"I am afraid I have, mamma."

"And don't you think that a real spirit of obedience would lead you to pay more heed to all I have said to you about your troublesome little fault?"

"So I have all the faults I have been thinking I haven't," said Elsie, mournfully.

"O, I don't say that, dear," said her mother, smiling. "You can cure your fault, if you really desire to do so."

"I really do, mamma. I don't want a little fault that is going to bring along so many great ones."

"Be sure you do not forget to ask for help where help is always found by the earnest seeker. Now, it is only two o'clock. I am going to drive over to old Mrs. Ray's and may be there an hour and a half or more. When I come back I will take you down to the greenhouse with me, if you are done."

"O, that will be a nice, long ride. And I want to see the flowers there. I will surely be done long before you come."

"Watch your thoughts, then, dear child. It is a very bad thing not to have control over them. You will never be a good student unless you cultivate a habit of fixing your mind on what you may be doing."

"I will, indeed, mamma. 'Wild Flowers.' That is a pretty subject for a composition, isn't it?"

"Very pretty. Do your best with it."

Elsie watched her mother drive away and then turned to her paper.

"Wild flowers; let me see: These little treasures of the early spring-time—that will do nicely for a beginning. Dear me, it makes me feel exactly as if I was walking in the woods again. How long it seems since last spring. What a delightful time we had looking for wild flowers.

Anemones and hepaticas—yes, and spring beauties and violets—only the violets came later. I remember exactly where they grow thickest, the blue ones—and just a few yellow dog-tooth violets—right down by the grape swing on that sloping bank. Oh! if I could only go this very minute! I wonder what day of the month this is!"

"Wits wandering, as usual?" asked her mother, shaking her head.

"I did not know the time was going so fast," faltered Elsie.

"I am sorry," said her mother, "for Mrs. Walters is out here with Ruth and Saidie in her buggy, and I stopped for Kitty Lee and she is out there too. We are going over on the south side of Bower Hill to see if we cannot find some of the earliest wild flowers. It is so sunny there that I think we may."

"Oh, that will be lovely!" exclaimed Elsie, springing up.

"But you have not done your work," said her mother.

"Mamma, can't I go? I will write it this evening."

"No." Her mother shook her head sorrowfully. "You must not leave your duty undone."

"And you are going without me?"

"I must, dear, for I cannot disappoint all the others."

It was a hard trial, but poor Elsie wisely resolved to bear it as well as she could.

"I will not add the great sins to my ugly little one," she said. "I will not obey in a spirit that will make it more like disobedience. And I will not be ill-tempered about it, and I will try with all my might, mamma, to keep my promise to do better."

"These little treasures of the early spring-time, how they—how they greet us with their cheery smiles—that will do. Flowers do smile, I know they do. Often and often I've brushed away the dead leaves and those darling little purple anemones have smiled up at me just as if they were little faces—just as if they wanted to

say: 'I'm glad you've come. Aren't you glad I've come, and isn't it beautiful to live in the spring-time?' If I was a flower I'd rather be a spring flower than any other. 'With their cheery smiles.' I wonder when the blue-bells come. Oh, I forgot all about that root I brought home last spring and planted in my garden. I must just run out and see if it is sprouting."

She could not find the blue-bell, but exclaimed in delight at finding the green tops of the hyacinth well out of the ground:

"Ah, you beauties! Don't I know just how you'll look after a while when you get your little pink and white and lilac bells on? I wonder if your wear your little green cloaks to keep the flowers warm till the cold weather is all gone. And what are those red looking shoots peeping up? Peonies, I do believe. Oh, I am so glad it's almost time for the garden to be made."

"I wonder if mamma will buy the geraniums and the verbenas at the greenhouse to-day. I shall try to get her to. I guess it's too early to set them out, but it will be so nice to keep them in the windows for a while. Which are the nicest, wild flowers or garden flowers? Both, I'm sure. But that reminds me that I'd better be getting back to my wild flowers."

"Cheery smiles.' There's so much to say about wild flowers I hardly know where to begin."

The precious moments flew fast while poor Elsie let her thoughts ramble away into the woody shades where she would gladly have followed them. There was indeed plenty to write about. Her mind was filled with thoughts of the beauty of the tender green foliage, the breath of the soft spring wind and the twitter of the birds. But the foolish little girl had become so accustomed to giving her fancies free rein that she had little control of them, and they seemed to wander at will in spite of her. The lovely things of which she was dreaming floated dimly before her eyes, refusing to take shape and be put upon the paper.

I know exactly the kinds of geraniums I want—and we want enough to cover the mound. How bright they always look, and how strange it is that the gardeners know how to find out new kinds every year. It isn't so with wild flowers, they are always the same. But after all I'd rather have them so. And they never wait to be coaxed or fussed with as the greenhouse flowers do. They just seem to grow and be sweet of their own good will. That will do to put in my composition when I get farther on with it."

"Cheery—why, mamma, have you come so soon?"

"It is almost two hours since I went away, Elsie. Have your finished you composition?"

The cheery smiles were forgotten as Elsie looked forlornly at the encyclopedias and her scarcely touched piece of paper.

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mother, and who does not grow away from his church and Sunday-school, has qualities of mind and heart that will insure him success to a remarkable degree, even though he is endowed with only ordinary mental capacity; for honor, truth and industry are more than genius.

Don't be foppish in your dress, and don't buy anything before you have the money to pay for it. Shun billiard saloons, and be careful how you spend the evenings. Cultivate a taste for reading, and read only good books. With a love for reading, you will find in books friends

ever true, and full of cheer in time of gloom, and sweet companionship for lonely hours. Other friends may grow cold and forsake you, but books are always the same. And in closing boys, I would say again, that with truth, honesty, and industry, and a living faith in God, you will succeed.

"Honor and shame from no condition rise: Act well your part; there all the honor lies."

"I Was Going To."

Children are very fond of saying, "I was going to." The boy lets the rats catch his chickens. He was going to fill up the hole with glass, and to set traps for the rats; but he did not do it in time, and the chickens were eaten. He consoles himself for his loss and excuses his carelessness by saying, "I was going to attend to that." A horse falls through a broken plank in the stable and breaks his leg, and is killed to put him out of his suffering. The owner was going to fix that weak plank, and so excuses himself. A boy wets his feet and sits for hours without changing his shoes, catches a severe cold and is obliged to have the doctor for a week. His mother told him to change his wet shoes when he came in and he was going to do it, but did not. A girl tears her new dress so badly that all her mending cannot make it look well again. There was a little rent before, and she was going to mend it, but she forgot. And so we might go on giving instance after instance, such as happen in every home with almost every man and woman, boy and girl.

"Procrastination is" not only the "thief of time," but is the worker of vast mischiefs. If a master "I was going to" live in your house, just give him warning to leave. He is a lounging and a nuisance. He has wrought unnumbered mischiefs. The boy or girl who begins to live with him will have a very unhappy time of it, and life will not be successful. Put master "I was going to" out of your house, and keep him out. Always do things which you are going to do.—*Selected.*

The English Skylark.

The lark is quite common throughout Europe; but the English skylark, of which the poets have so much to say, is not known in America. It has a straight, short beak; the head is small, and has a little crest of feathers.

The claws of the skylark are so formed that it does not alight on trees. It keeps much of the time on the ground, where it feeds on grasses, tender plants or insects.

During the summer it likes a high, dry place. It will soar to great heights in the air, and sing a sweet song as it mounts. The poet Shelley says of it:

"Higher still and higher,
From the earth thou springest
Like a cloud of fire;
The deep blue thou wingest,
And singing still dost soar, and soaring ever singest."

It seems a pity to eat such dear little birds, but its flesh is said to be a great delicacy. If kept in a cage, the skylark becomes quite tame and playful. I have heard a true story of a skylark that was taken from its nest before he knew what joy it is to be free. He was given to a lady, and she named him Tommy.

Every day she used to place him on her workstand; so she and Tommy grew to be great friends. She would let him out of his cage, and at breakfast he would hop onto the table cloth. He would pick up crumbs of bread or small bits of egg. He grew to be full of frolic. He would try to plague his mistress when she took him out of his cage. It was funny to see him watch her while she was threading a needle. When the thread was put ever so little into the eye of the needle, he would seize the thread and pull it through. Sometimes he would make a quick plunge at the thread and pull it out of the eye of the needle. Then he would fly out of reach, and chuckle over the mischief. Again he would hop on to the open work-

box, seize the end of a thread, and fly with it about the room, so as to unwind the thread from the spool.

But the most provoking of Tommy's feats was this: The lady would come into the room with her hair all nicely fixed. Then he would fly on to her head, and try to rumple up the hair by scratching it just as a hen scratches in the dirt.

If she scolded him he would make a merry twitter, as if to say, "Tommy is not a bit afraid of you. He knows you love him dearly, and love him best when you scold him."

The last time I heard of this tame bird he was still happy in the love of his mistress. People would come from a great distance to see him. He still liked to play tricks. As this kind of skylark lives to a pretty old age, Tommy may be alive still. He lives in England. I wish his mistress would bring him here.—*Nursery.*

Kind-Hearted Insects.

The Bible has made ants famous for industry and foresight, and modern naturalists find few animals more worthy of study. These insects not only are surprisingly intelligent, but manifest a lively regard for each other's welfare, as the following incident well illustrates. It is taken from Mr. Bel's "Naturalist in Nicaragua":

One day while watching a small column of these foraging ants, I placed a little stone on one of them to secure it. The next that approached, as soon as it discovered its situation, ran back in an agitated manner to communicate the intelligence to the others. They rushed to the rescue. Some bit at the stone, and tried to move it; others seized the prisoner by the legs, and tugged with such force that I thought its legs would be pulled off, but they persevered till they got the captive free.

Pleasantries.

If there is any one who should be "rapped in slumber," it is the man who snores. *Exchange.*

After running a lawn-mower for an hour, this morning, he remarked that if ever he had said anything derogatory or unkind of the snow-shovel, he would most willingly take it back.—*Springfield Union.*

Young Student Physician (to charity patient): "I—I think you must have a—a—some kind of a—a fever; but—our class has only gone as far as convulsions. I'll come again in a week."—

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.
 Rev. D. B. LADY,
 Rev. C. S. GERHARD,
 Rev. J. S. KIEFFER, D. D., } SYNONYMOUS EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the **business of the Office** on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, AUGUST 17, 1887.

Dr. Aghinbaugh writes us that the Conference of the Brethren recently held at Mercersburg, was edifying and profitable in every way. We hope to get some account of it from the officers.

It is said that the membership of the Knights of Labor has decreased forty per cent. during the last year. The difficulties are within their own organization. Not only have the many been tyrannized by the few; but the socialistic element is getting to be the strongest. Sensible men seeing that their true interests are endangered will withdraw from the order and seek some other solution for the inequalities of which they complain.

Some of the English churchmen are getting things down to a fine point. The ritualistic party can indulge in certain practices only when the church is dark, but if they choose to do it then there is no law against it. One of their prelates is willing to allow them to get through that loop-hole, as witness the following: "In reply to a letter remonstrating with the Bishop of Winchester (Harold Browne) for his intention of consecrating a church at Burley, the bishop writes: 'It is not possible for me to forbid anything that is not illegal. It has been pronounced by the courts legal to have candlesticks with candles in them on a ledge above the Holy Table if the candles are only lighted when there is need of light in the church. It has been pronounced to be legal to have a cross on a shelf and other ornaments. What they have to do with worship I do not know.'"

The funeral of M. Depretis, the late Italian Premier, which took place on the 4th inst., at Stradella, was attended by twenty thousand persons, who vied with one another in showing honor to his remains. King Humbert sent wreaths to be placed on his coffin, but there was no religious service owing to the fact that the clergy had been ordered to refuse him the rites of Christian burial. The ground of this refusal was that he had already been refused the last sacraments, and this again was because of the part he took in wresting the temporal power from the Pope. It will be remembered that some such caper was tried when the late king of Italy died, and that his body found a resting-place not in any church proper, but in the Pantheon, where the people still keep it covered with immortelles. In that case, however, the Pope was not able to maintain the ban of excommunication, and in both cases we see from popular demonstrations how out of harmony the action of the Vatican is with Italian sentiment. Victor Emmanuel and Signor Depretis, we suppose, are among those whom Dr. McGlynn says can be saved without having candles burned over their biers. The pomp of burial was accorded them notwithstanding the orders of Leo XII.

All Paris, and indeed the interest of the entire French nation seems to be absorbed just now by the proposed duel between General Boulanger and Mons. Ferry. The fight was declared "off" by the seconds because of the weapons chosen and the length of the contest—till one cried "hold enough." These were incompatible with the chivalry of the occasion. It is said that during four days thirty-six daily papers devoted 1,015 columns to the subject, without satisfying the public. The wrong of trying to settle a dispute in this sinful and deadly way received but little attention. If the manner of this fight be all, the French savants might get a cue from the plan adopted recently by two Mexicans. The challenged party in the exercise of his right to choose the weapons, proposed that his enemy should meet him in a dark room where one hundred tarantulas of the most poisonous kind had been placed. The proposition was accepted, and when, after a given time, the doors were opened, both men were found dead

surrounded by the horrid spiders. The moral quality of this last method of vindicating honor is about the same as that of murder by the sword or pistol, and then it has the advantage of being novel.

The Only True Foundation.

The more one thinks of it, the more must he be convinced that the only foundation upon which he can build his eternal hopes is *Jesus Christ*. By this we mean that the primal object of his faith must be the actual historical personal Saviour. With that all right, there may be aberrations in doctrine—hay, wood and stubble, which will be burned away without endangering his safety, much less the Foundation. He may be a Calvinist, or an Arminian, but he cannot deny, without infinite peril, that the Eternal Word was made flesh and put forth the power of God for the salvation of humanity.

The wilful rejection of the Author and Finisher of our faith, cannot be made up by the acceptance of dogmatic theories, however orthodox they may be. A mere scheme of Biblical doctrine, held in the mind in the way of theory or creed, has no power to purify or save. Impersonal doctrine has no atoning blood, and in itself nothing to enable us to rise above sin, however important it may be when put in its true relation to Christ on the one hand, and our poor nature on the other.

Yet many earnest but thoughtless people, unconsciously subordinate the Person of Christ to what He said and did, as if the truth and efficacy of His word did not depend upon His Divine-human character which lies back of them. It is only in virtue of what He was and is that we can be sanctified by His word which is truth. Indeed, He said, I am the Truth, that is, I am in the constitution of my person the absolute truth, as God is the absolute truth, and as man raised up in me to conformity to God, becomes true. The words spoken by angels were sure and steadfast only because they were fulfilled and verified in Him. Redemption, which is a concrete reality historically accomplished by Him, is the fact that underlies the theory of the gospel, and unless we are grounded upon this corner-stone our theories will avail little or nothing. A man like Dr. James Freeman Clarke, to whose brilliant book we called attention last week, may declare his belief in the Resurrection of our Lord, but what does that amount to if he does not hold that in Christ resided the Divine resurgent power which alone was able to overcome the law of death and make His triumph available for that humanity of which He is the Second Generic Head. It was by this redemptive act that He was declared to be the Son of God. No one less than God could have effected it, and when once a man thinks that it could have been accomplished by a purely human being he runs into mere credulity which will accept more improbable things than the facts at which he stumbles.

A Stupendous Project.

The most startling report recently called from Europe is that Germany is preparing a grand continental alliance against England. Briefly stated, Germany is to take Holland, give back Alsace Lorraine to France by way of propitiation, and then under the aegis of Germany and France, Russia is to secure the road not only to Constantinople, but to a much coveted port on the Indian ocean between Persia and British India. It is claimed that Germany, France and Russia are natural allies and that their only enemy is Great Britain. Certainly everywhere in the East, and especially in the Balkan Peninsula, England is straining every nerve to create small independent nationalities into barriers against Russian and Austrian conquest. She is preventing Bismarck from placing Egypt under continental control and hindering Russia's development southward in central Asia which seems necessary to enable Germany to control central Europe.

Whether this new and powerful alliance will be consummated remains to be seen. Past events and present movements seem to favor the idea. Years ago the opinion prevailed in diplomatic circles at Cairo that the German Chancellor wished to lay hands on Holland and take possession of her colonies. It is noted as significant that Baron de Saurma, who urged that policy in Egypt, has recently been sent as

German minister to watch things at the Hague.

The facts and figures which show Germany's intentions on Holland we glean from a despatch sent from Antwerp to the Brussels *Gazette*. It says that the "Berlin government is about to construct just beyond the railway station at Sihpelpeld on the Dutch frontier, but on German territory, twenty-six sidings, each long enough to convey a train with 1500 men to the grand central line from Aix la Chappelle to Antwerp." This, with other preparations, would enable Germany to throw the 300,000 troops now in the fortifications between Cologne, Dusseldorf and Aix into Antwerp at the rate of 50,000 for every twenty-four hours. It is urged that with all her present naval manoeuvres, England has ignored the possibility of an attack from the allied German, French and Russian fleet in the North Sea. She has provided only against French invasion coming from Cherbourg or Boulogne.

This is simply the military situation. The moral aspects of the question will involve a great deal of discussion. If Prince Bismarck intends to invade and absorb a sister nation by mere might, he will be following the policy for which he is complaining of England, and his success may be doubtful. If the Dutch have the old ancestral spirit they will open the dykes and drown the invaders as their forefathers did the forces of Philip of Spain.

A Call for a System.

The leaders of the Chautauqua school after teaching the Scriptures earnestly but in the most fragmentary way, for a long time, have at last concluded that there is an absolute necessity for some "systematic way by which to study the English Bible." The demand comes from many respectable quarters. The question asked is: "What book is there that would serve as a guide in studying along similar lines and by similar methods to those pursued and used in the Normal Class?" The answer is, "There is none."

To meet this deficiency a number of lectures have been delivered and these are to be supplemented by others which it is thought will cover the entire ground. Dr. W. R. Harper, who is at the head of the school, is to prepare the lessons and they are to be published in the *Old Testament Student*, beginning with September. Dr. Holms, who is associated with Dr. Harper, says:

"The plan of these lessons is most admirably set forth in the following comprehensive statement of their leading features: 1. The Inductive Bible Studies will be in the form of 'Outlines,' with careful directions for work, suggestions as to methods of work, and references to the best authorities. 2. Each of the forty 'Studies' will occupy two pages of the *Student*, and each number of the *Student* will contain four 'Studies.'

3. By use of different sizes of type there will be provided for each 'Study' two outlines, a shorter and a longer—the longer including the shorter, the shorter being, nevertheless, in itself complete.

4. The course proposed will include: (1) The history of the period (1171 B.C. to 586 B.C.) by the chronology of our marginal Bibles) under consideration.

(2) The literature of the period in its connection with the history.

(3) The history and literature of other nations, so far as they shed light upon Biblical History and Literature.

(4) The manners and customs of the times.

(5) The more important principles of textual and literary criticism, and of interpretation which may be suggested by the material considered."

He adds:

"The fact is appreciated that with so much ground to cover, a large amount of detail must necessarily be omitted. It is believed, however, that upon the whole, this plan is the preferable one. The treatment throughout will be strictly conservative; the positive element, not the negative, will be presented. There is enough that is certain to occupy the time of those undertaking this course; there will be neither time nor space for dealing with the various critical hypotheses now current, except as actual matters of fact are affected by these."

"We are delighted to be able to call attention to such a course of study as is here indicated, and we sincerely hope that our pastors will seize upon this means of building up in the churches such a knowledge of our holy Bible as can by this means be surely secured."

We are glad to see that the esteemed and able brethren of the Chautauqua school are beginning to see the importance of some system. This necessity has been felt by earnest and learned Bible students everywhere, at least since the time of Aesop. We hope it may extend to those

who prepare the International Sunday School Lessons.

But what is here proposed will after all be but the commentary of an individual, and the system will consist in bringing things into conformity with the "lines" already marked out by the Chautauqua teachers. These in themselves are wavering and fragmentary. The period of time covered seems to be cut out in a slice, and the knowledge gained of it, is by accretion from many sources. There is no central fact, no Christology, and there will hardly be any organic truth.

We do not see why Colleges and College Young Men's Christian Associations, "for whose use," Dr. Holms says, these lessons are prepared, should have to resort to them, or that pastors should "seize upon this means of building up the churches." They certainly have something better than the "Inductive Bible Study of Chautauqua."

Decease of a Well-known Lady.

Mrs. Martha Bond Shafer, relict of the late Elder George Shafer, fell asleep in Jesus, at Annapolis, on Wednesday, July the 20th. This announcement will be of tender interest to many of the older ministers of our Church, who enjoyed her hospitality in Funkstown, Maryland, during her long residence there. That roof-tree was a noted resting place for God's servants, like other homes we could mention. An obituary notice of Mrs. Shafer will be given next week.

"What shall I Do with Jesus?"

That was a notable question which Pilate asked of the Jews. There was a great clamor for judgment against Jesus. The judge was convinced of His innocence. His wife had sent a strong message in His favor. Pilate was in a dilemma. A happy thought occurred to him. It was a custom for the governor to release a prisoner at the Passover in honor of the Jewish feast. He would give the people a choice between Jesus and a noted criminal, then in custody; thinking they would certainly choose Jesus. But contrary to his expectation they chose Barabbas. Disappointed and bewildered Pilate exclaimed, "What shall I do with Jesus?"

It was a notable question. And it admits of a broader meaning than that which Pilate had in his mind, and must be answered by every one to whom the knowledge of Christ comes. The question with Pilate was, Shall I release or condemn Jesus? Which of these two things shall I do? With all others the question is, Shall I accept or reject Jesus? Which of these two things, with all that it involves, shall I do? As those who take the word of God as their guide, we believe that men's destiny for all eternity, as well as their happiness for this world, hinges on the answer given to this question.

Pilate acknowledges his individual responsibility in the matter. He says not, what will we do, or, what will you do, but what shall I do? He felt that he was the judge. His wife might send him her advice, the Jews might give him their advice, but the final decision must be made by himself. So it is with every other individual who is confronted with this question.

(1) The history of the period (1171 B.C. to 586 B.C.) by the chronology of our marginal Bibles) under consideration.

(2) The literature of the period in its connection with the history.

(3) The history and literature of other nations, so far as they shed light upon Biblical History and Literature.

(4) The manners and customs of the times.

(5) The more important principles of textual and literary criticism, and of interpretation which may be suggested by the material considered."

He adds:

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We ought to consider ourselves very highly favored that the choice of our destiny is put into our own hands. It is an evidence of God's great goodness to us. We may feel at times the heavy responsibility resting upon us in view of the necessity of making this choice and the awful consequences which it involves. But how should we like to give the matter into other hands, and allow some one else to decide for us? The very thought causes a shudder. What uncertainty, what agony would fill our minds if we knew that even the best man living were weighing the matter of our destiny and that his decision would make us happy or wretched forever. No, it is infinitely better as it is. We have it all in our own hands. It is ours to say what disposition we will make of the claims of Christ and the Gospel. The blessed Father has given this power to us to us. May He guide us to a wise use of the wonderful gift.

L.

The Battle-field of Gettysburg.

This memorable battle-field is constantly becoming more interesting. Occupying an area of twenty-five miles and completely surrounding the town of Gettysburg, its monuments rear their beautiful proportions in all directions, and tell their wonderful story. Year by year this grand historic spot is visited by an increasing number of veterans by whom position after position is accurately located. About two hundred monuments of all sizes, forms and designs, some of them exquisite works of art, have already been erected all over the field. Avenues have been opened along the principal lines of battle, and as the visitor is driven along these now silent routes, and one spot after the other is pointed out he can almost hear the sound of the musketry and the roar of the cannon, and see the gallant troops sweeping hither and thither over the sharply contested field. Besides the monuments, there are numerous sign boards, lately renewed, for the special information of visitors during the recent encampment.

A few weeks ago we traversed the entire field with a friend who has been over it so often that every spot seems to be perfectly familiar to him. We came into Gettysburg on the Chambersburg road along the very route which General Lee took in approaching the town, feeling his way along uncertain of what lay before him. We saw where the first cannon was fired and where the ball struck, and then where the courageous Buford held the Confederates in check and gave them battle. We stopped and gazed reverently at the spot where General Reynolds fell dead, shot through the head by a Confederate sharp-shooter. Then we passed out through the town along the Emmettsburg road in full view of the positions held by the Confederate and Union forces, and began to realize that the formation of the landscape was such as to make the place a natural battle-field.

We turned into an avenue at the Peach Orchard, passed the Wheat Field and came round to the Devil's Den, crossed the Valley of the Shadow of Death, came to Round Top, passed on to Lee's headquarters, and examined the place where Pickett's men were repulsed, then came round to the National Cemetery and Cemetery Hill and finally drove over Culp's Hill and came out to the turnpike.

It was a long but exceedingly interesting ride, and as we came to the end of it the thought that was uppermost in our minds was, that whilst there was magnificent bravery exhibited on both sides, and the victory fairly won, "the accidents of war," as some would say, or "luck" as others would say, or as we think the Christian will certainly exclaim, "The Providence of God," was on the side of the Union forces.

On the first day the Confederates were victorious, but before they could take advantage of their success, night came on and they were obliged to wait for the morrow. When the sun arose they saw Cemetery Ridge occupied by a mighty host. During the night almost the entire army of the Potomac had arrived.

Again, at the close of the second day, Johnson had forced Greene back over Culp's Hill and the Confederate troops, without knowing where they were, had come within a few rods of the Baltimore turnpike, containing the ammunition trains of the Union army, when the lateness of the hour compelled him to desist for the night, so that Providence seems to have interposed in the imminent peril which threatened the Northern army. Other instances also impressed us, but these were the most prominent, indicating how, when men exert their utmost energy and activity, Divine Providence is a co-

worker with those who espouse the cause of truth and right. G.

Communications.

Concerning our "Review."

There are several things in connection with the *Reformed Quarterly Review* which deserve more attention than they are receiving, and that attention should be given now.

1. Its list of subscribers. It is too limited. Too limited to pay; too limited to answer the object of the *Review*. The field of circulation for the *Review* should be our English ministry throughout the Church, a large part of our German speaking ministry who care to know what their brethren are thinking, our more intelligent, reflecting laity, and kindred spirits in other churches. We doubt if one fourth of the number this would give us are at present readers of the *Review*.

2. It will do no good to say that the *Review* is worthy of just such support as has been indicated. That fact has been shown over and over, and the subscribers have not been secured. The securing of the support is a matter of just as much consequence as the securing of the contents; and it requires substantially as much thought, skill and ability in the one case as in the other. And right here has been always our weak point in this matter. We must change our method radically. Instead of saying that the *Review* deserves support on account of its merits, which is true, we must insist, and proclaim it incessantly, that the *Reformed Church* deserves and must have, a *Review* corresponding to its history, character and wants.

3. The price of subscription should be lowered to \$2.00 per annum, or 50 cents per number. This would go a long way toward increasing its list of readers. *Reviews* have an entirely different competition now from that which they had twenty or thirty years ago. Book, magazine and review knowledge can be bought marvelously cheap; and this fact reacts upon such a publication as ours. It must represent a very strong, definite, separate interest, if it is to be made to float at a high price over against the present tide. Practically it cannot be done with success, and answer any large important purpose.

4. The *Review* must be vigorously advertised, and systematically, too; partly in advance of its issue, and very thoroughly when issued. The former, we would suggest, might be done by slips mailed to all persons who might be supposed to take an interest in particular articles, and the effort to find out such persons should be continuous. The latter could be done by means of our church papers. The kind of notices to which we are accustomed never give the reader an idea, other than what is contained in the heading, of what articles really say and propose. It is all too general; awakens no interest. What is wanted is notices that will arrest attention; will hint enough to awaken the desire to read. The management of the *Review* should make arrangements to have this done either by the editors of the papers, or by others with editorial consent. And this in both our English and German publications.

5. The *Review* stands in the interest of the whole *Reformed Church*. Let this fact be emphasized again and again throughout our borders. Let its general scope be enlarged PRACTICALLY, it is all right theoretically, so as to cover the past history of the *Reformed Church*, distinctively so called, in all lands. Let a series of articles, written by one or several qualified persons, on the introduction of the *Reformed Church* into different countries, be one attraction for a series of numbers. Let the doctrinal contests in past centuries, written in the spirit of the philosophic historian, afterward form another. Let a condensed biography of great men, and their work, in the *Reformed Church*—not only, or principally, the Reformers so called—be a third. These examples as suggestions. It is wonderful how such subjects abound in interesting and useful knowledge, generally unknown. What has not the celebration of the centennial of Franklin and Marshall College done for us in that line! There is an endless wealth of history, truth and fact back of us, of which we are the legitimate heirs; an inheritance of which we generally have a very dim consciousness, and which, in consequence, we do also very little to impress upon others. The *Review* should be our American organ for this kind of knowledge.

6. We commend this whole subject to the attention of the able editors of the *Review* and the Board of Publication. Let them give it shape as they find the circumstances warrant, and bring the matter to the attention of the Synods at their approaching meeting. Meanwhile let our ministers and intelligent laymen think about the subject, and so be ready to give earnest, tangible support to whatever course may, by general consent, be found best.

F. K. L.

The Election of a President.

It is not the election of a President for the United States of which I desire to write, but of the election of a President for Synod. It is always desirable to have a good and efficient presiding officer at the sessions of a Synod. Under a president fitted for his position the deliberations of Synod will be pleasant and the business will be transacted with proper dispatch. Such results are not apt to follow when the president is inefficient. Not all ministers make good presiding officers. Some have a very imperfect knowledge of rules of order and of parliamentary usages in general; others are deficient in proper executive ability; and still others are wanting in some other necessary qualifications in a good presiding officer. When I say this I do not mean to cast any reflection upon any minister or class of ministers. It is no disparagement to say of any person that he is not fitted for every position in life or in the church.

If it be accepted that it is desirable and sometimes important for Synod to have an efficient president, and that all members of Synod are not equally well fitted for the office, then it follows that Synod ought to exercise some discrimination and judgment in the election of its presiding officer. Persons should be nominated because of their known or supposed fitness for the position, and as a rule for no other reason; and Synod should then elect that nominee, who, in its

judgment, would be most efficient in the president's chair.

But occasionally, and I may say rather frequently, it comes to pass that when the time for organization has arrived some member will name some one for president and ("if there be no objection") move that the Stated Clerk be instructed to cast the ballot of Synod for the nominee. The reason generally assigned for this course is to save the time that would be consumed by balloting for two or more nominees. I desire to speak a word against this course of procedure. I believe it to be wrong; and in my humble judgment the practice ought to be discredited. In the first place the result is likely to be that the time saved by this summary election will again be lost many times over in the subsequent sessions of Synod. Secondly, even if the very best man for the place thus secured, it is not giving the important matter of selecting a man for the presidency that attention and deliberation which the case unquestionably demands. The wisdom and judgment of every member of the body ought to be called into exercise in disposing of the question as to who shall be president. In nearly every case more than one person would be nominated if the members were given a fair opportunity to do so. When several names are put in nomination then Synod will have a few moments time for reflection and for making a deliberate selection. Thirdly, a serious objection to the procedure now under criticism is the "one man power" exercised in the case. By the above motion one member virtually says who shall preside over the Synod. The entire body, of forced necessity, submits to his dictum. For after the motion has once been made, no one else, from fear of having his action misjudged and out of deference for the feelings of the person nominated, who may be entirely innocent in the matter, feels himself justifiable in raising any objections. The mover of such a motion takes an advantage of the remainder of the Synod which he has no right to take. Such, of course, is not his intention, for he generally means to do the Synod a favor; but his good intention does not change the character of the action. The only time when such a motion is proper and justifiable is when, after a sufficient time for nominations has been allowed, only one person is named for the position. Then the clerk may as well as not cast the ballot of Synod.

Another suggestion before closing. Why should not our district Synods re-elect their presidents for several years in succession? Whenever a Synod has secured a president qualified and fitted for the place, let him be re-elected and re-elected the second time. For he will be more efficient the second time than the first, and still more efficient the third term. In the matter of controlling a Synod one learns much by experience, and if the different district Synods pursued such a course, material would be created from which the General Synod, when it meets, could without much difficulty select good and efficient presiding officers. I believe the members of our Synods would do well if they gave the matter referred to in this paper some consideration.

Information Wanted.

Agreeably to the instructions of Westmoreland Classis, Rev. Ferner and the writer made a trip in June to Indian Creek, Fayette county, Pa., to look after the interest of our church there.

The old log church built jointly by the Lutheran and Reformed congregations about 1792, and weather-boarded in 1859, is still standing, but has not been used for church purposes for several years. The latter denomination ceased holding service there about 18 years ago, and the former abandoned it a few years since, having erected a house of worship in the neighborhood.

We obtained the articles of agreement (written in 1791) between the two congregations, also two deeds showing that their trustees purchased 37 acres of land.

Prof. Cort, of Greensburg, and the writer spent the three last days of July in the community, going from house to house, inquiring after members of the Reformed church, but found none. We, moreover, held divine service twice, notice thereof being given two weeks before, but not one person holding to the Reformed faith reported.

The Lutherans have sold their interest in the property, reserving the graveyard and an acre additional for burying ground, but no disposition has been made of the Reformed interest.

Since there are no surviving members of our denomination to be found there, and no material for our church, our interest in the property should be disposed of. But in the absence of members and a trustee, how shall we proceed, according to law, to sell our claim? To what judicatory must we go? Can any of our ministerial or lay brethren give the desired information? If any of you have had a similar case, or know how to conduct such business, let us have the benefit of your experience or knowledge. A few words of counsel will be thankfully received, and may save time and money. Please write without delay to

H. S. GARNER,
Scottsdale, Westmoreland Co., Pa.
August 4, 1887.

A New Church Dedicated at Saxton, Pa.

Saxton is a busy, thriving little town on the H. and B. R. R., midway between Huntingdon and Bedford. The Powel furnaces were located here a few years ago, and since then the town has been growing, and is now quite a good business point. We have a number of excellent people in the community, all of whom are still members of St. Luke's congregation. But the church of this congregation is situated in the valley two miles away. The pastor, Rev. J. N. Peightel, for a year or more preached to these people in the Presbyterian church in town; but for reasons, which need not be mentioned here, services could not be held any longer in that place, and even the Sunday-school union was dissolved. This led our people to resolve to build a church of their own; and they so soon made the resolution that they set about at once to carry out this resolution by purchasing two lots, very beautiful for situation.

Hence they have erected a fine semi-gothic church, in size 36x60 feet, with a tower on the corner 80 feet in height, a pulpit re-

cess in the rear, and stained glass in the windows. The walls are of brick; the interior, including ceiling, wainscoting, and pews, are of ash. A beautiful pulpit and altar were presented by the pastor and his good wife. The church cost somewhat over \$4000, and, though there is no organization as yet, it is paid for.

The dedication took place on Sunday, July 24th. On Saturday evening previous Rev. E. W. Kremer, of Bedford, preached an interesting sermon to a large congregation. Sunday morning Rev. C. U. Heilmann, of Alexandria, preached from Hag. ii. 6-9, and afterwards, at his invitation, the friends of the church made provision for the greater part of the remaining indebtedness. The consecrating service was then read by the pastor. In the evening Rev. C. J. Musser preached, and what remained of the morning's work, in the way of receiving contributions, was completed. Though this was the warmest day of a very warm season the church, morning and evening, was full to overflowing.

In conclusion it is only proper in this place to speak of other work done in this charge during the pastorate of Bro. Peightel. The writer himself has been invited to the dedication of three new churches erected under his supervision during the past four years. Besides this church building much other work has been done. The old parsonage was remodelled, and, when it burned away before it was completed, a new one was built. All the old church property has been replaced by new, even to stable and fences.

This is a good showing, and speaks well for pastor and people. They are not many in number, nor rich; but they have willing hearts. And what they have done, has only strengthened them. Exercise in doing and giving is a good thing. What they have done in this building at home makes them all the more ready now to help in that work away from home which the church needs so much. The work of missions and education, in which they have done well, will prosper only the more in their midst.

C. J. M.

Picnic at Enoch Brown Park, Greencastle, Pa.

The *Greencastle Press* gives an interesting account of a Union Picnic held at "Enoch Brown Park," near that place, on the 4th inst. Fully two thousand people were present. The *Press* says:

"Rev. C. Cort was promptly on hand with a number of clerical brethren to begin memorial services at ten o'clock. The Mechanics band played suitable pieces at each monument, the Reformed Church Sunday-school of Greencastle and Union Sunday-schools of Upton and Williamson sang Dr. Harbaugh's 'Infant Martyrs' and 'There's a Friend for Little Children,' etc., at the grave along with organ and cornet accompaniments. Rev. Dr. J. S. Kieffer, of Hagerstown, Md., read the hymn, Rev. Geo. H. Johnston, of Philadelphia, offered prayer, and evergreen wreaths were placed upon the monuments.

The assemblage then proceeded to the grove near by, where the main services were held. * * *

Rev. Dr. Amos Kremer, of Carlisle, addressed the people in a pleasant and interesting manner about the Indian school at Carlisle, showing what Christian civilization has done for the Indians in modern times. Rev. F. F. Bahner, of Waynesboro, then delivered a short and earnest speech, commanding Rev. C. Cort and the Enoch Brown committee for earnest and faithful labors in behalf of the Enoch Brown monumental enterprise. Without their indefatigable and self-sacrificing efforts no Enoch Brown monuments or park would exist to-day and no such splendid celebrations would be on hand for the good people of Franklin county.

"Dinner was then taken in the grove by families and groups of families, after which the Enoch Brown Park and Monument Association held a business meeting on the platform at which a great deal of important business was transacted in a very prompt and harmonious manner. Rev. Cort was chairman; Capt. Robert J. Boyd, secretary. The chairman reported that the last unfinished work entrusted to the committee by the Centennial Convention of April 22, 1884, had been completed during the past year. This was the preparation of a manuscript record book containing names of all contributors to the Enoch Brown monument fund. Many schools and Sunday-schools had failed to contribute and others had failed to furnish a list of scholars, etc., yet with the defective data secured by the committee over 5,257 names of scholars, congregations and individual contributors were recorded, which, with introductory statements, index, etc., made a book of over 200 pages. This book has been deposited among the archives of the Franklin County Recorder's office.

"Another important work has also been accomplished by the committee which was not required by the convention and for which the committee or its chairman had to provide means on their own individual responsibility. This was the publication of a suitable memorial volume giving an account of the massacre, the erection and dedication of the monuments, etc. Twelve hundred copies in various styles of binding, some with and others without the memorial of Col. Bouquet, have been published. Nearly half of these books have been disposed of already and the cost of publishing the entire edition has been nearly met out of the receipts. The remaining copies will be a source of income to the association and will help to keep up repairs of the park, etc. This memorial volume has been circulated over a large part of the United States and copies have gone to Europe and Asia. In many respects this was a more important work than the erection of the granite monuments. It has embalmed the pathetic story of the massacred teacher and scholars in the pages of history and given them a memorial coextensive with Christian civilization.

"After dinner and music by the band and Sunday-schools the people listened intently to speeches by W. Rush Gillan, Esq., of Chambersburg, Rev. George H. Johnston, of Philadelphia, and Rev. Dr. J. S. Kieffer, of Hagerstown." The address of Dr. Kieffer, on *Aesthetics*, won the admiration of all who heard it.

An interesting feature of the occasion was the presence of "Grandmother Stoff" in good health and spirits although in her 95th year. Rev. Cort introduced her to the lawyers, preachers, colonels, and many of the ladies

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present, which pleased the old lady very much. She knew Betty Hopkins well and told several anecdotes about her. Mrs. Stoff bound a number of sheaves in the harvest field this summer according to her usual annual custom.

The entire occasion seems to have been greatly enjoyed.

The committee of arrangements, especially Thomas W. Brenkle and D. Harvey Barnhart, deserve special credit for hearty co-operation with Rev. Cort in making the celebration pleasant and profitable to all. Miss May Walter and Miss Clara Detrich, of Williamson, presided ably at the organ.

General Agent, Rev. H. K. Binkley, reports twenty-three new subscribers in the Meyersdale congregation, Rev. J. M. Schick, pastor.

Memorial Service.

St. John's congregation at Chambersburg recently held a memorial service in honor of their deceased pastor, Rev. M. Z. Hittel. The church was draped in mourning and an appropriate discourse was preached by Rev. A. P. Long.

The following resolutions were unanimously adopted:

WHEREAS, It has pleased Almighty God, the Father of us all, to remove unto Himself our beloved pastor, M. Z. Hittel, by death, therefore be it

Resolved, That while the members of St. John's Reformed church deeply feel his loss and regret to be deprived of his fellowship in the church we gratefully bow to the will of our Heavenly Father above.

We would respectfully testify to his earnest Christian labor in our midst. In the pulpit he was eloquent and forcible, his pastoral duties among the families and members were pleasant and welcome to us all; at the bedside of the sick and afflicted he spread the

Continued on 8th Page.

A NEW CHILDREN'S DAY SERVICE.

We offer to Pastors and Superintendents of Sunday Schools a new Service for use on Children's Day, which will occur next on the first and second Sundays (4th and 11th) of September. It is entitled,

"Children of Holy Writ."

It is a superior service, and is well arranged—composed of selections, responses, and hymns with music.

Sample copies, 5 cts.; 100 copies, \$4.00.

Address,

Reformed Church Pub. Board,
907 Arch Street,
PHILADELPHIA, PA.

A LIBERAL OFFER. To and for NEW SUBSCRIBERS. "THE MESSENGER" and a good book, the retail price of which is \$1.25, for \$2.00 Cash.

By reason of having an extra supply of the book named we are enabled to make the following offers:

1. To any one as a new subscriber sending us \$2.00 cash, we will send THE MESSENGER for one year and a copy of "Way-side Gleanings in Europe," by Rev. B. Bausman, D.D., post-paid.

2. To any one sending us the name of a new subscriber and \$2.00 cash, we will send a copy of the same, postpaid.

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Business Department.

REV. CHARLES G. FISHER, Superintendent and Treasurer.

TERMS OF THE MESSENGER:

\$2.00 year, in advance, postage included. Six copies to one address for one year, \$10.00.

No paper discontinued, except at the option of the publisher. Subscribers are sent direct to the Publication Office, at least two weeks before the time subscribed for expires, and all arrears are paid.

The publishers will not be responsible for notice given to an agent or postmaster.

When arrears for more than a year are due, they are collected through a solicitor.

Miscellaneous.

On the Shore.

Beyond those sunset bars of gold,
Which light the waves of the purple sea,
Near the crystal river, the pearly gate,
I know you are watching and waiting for
me.

Not weary, not fearful, for time with you
Is never measured by lingering years,
And the golden points on the dial's face
Are numbered by smiles, and not by tears.

To-night, as I walk on the lonely shore,
And list to the mournful surges' beat,
I think of the music that falls on your ear,
Of the beautiful blossoms that lie at your
feet.

And 'tis joy to know that no grief of mine
Can darken a brow so bright and fair;
Yet I sometimes fancy my spirit can feel
A gleam from the glorious radiance there.

A boat will lie shortly on yonder wave,
The boatman be drawing toward the shore;
His call of warning I soon shall hear,
And the soft, low splash of his ready oar.

He will bear me safely, his arm is strong,
Till the walls of the golden gate I see;
And when I reach it your task is done,
There is no more watching and waiting for
me.

—Argosy.

Selections.

When justice is doubtful, I should lean to
the side of mercy.—*Don Quixote*.

No fountain so small but that Heaven may
be imaged in its bosom.—*Hawthorne*.

A man's home and fireside are the sweetest
of all human possessions.—*Xenophon*.

How profitless to sigh,
Had I been two, another and myself,
Our head would have o'erlooked the world!
—*Browning*.

Mayhap it is wrong to call that death which
is rather the end of man's mortality than of
his life.—*Pliny*.

The things of this world, like Absalom's
mule, run away and leave us when we have
most need of them.

The sunny side of life is above the cares of
the world, with the heart near the cross and
the face turned to God.

Music may surpass our powers; harmony
and the communion of saints even we ourselves
also can compass.—*C. G. Rossetti*.

No good man is entirely wrong,
And none entirely right. The truth is vast,
And never was there creed embraced it all.
—*W. W. Story*.

Personal.

Queen Margherita of Italy has collected a
large Hebrew library, with the latest works
on Jewish literature. She is proficient in
Hebrew.

McLaughlin, the wealthy jockey, is having
a successful season. He is said to be worth
\$150,000, well invested, and makes from \$15,-
coo to \$20,000 a year.

Dr. Abel Stevens, the historian of Methodism,
and formerly editor of the Christian Advocate,
has reached California on a round-the-world trip. He has spent many years in
Continental Europe.

President Fairchild of Oberlin College is
in his 70th year and desires to resign his
position. The trustees urge him to remain,
but in the event of his resignation will con-
tinue the payment to him during his life of
his present salary.

The Rev. Dr. and Mrs. Edwin H. Nevin
celebrated the fiftieth anniversary of their
wedding on the evening of July 6th, at their
home in Philadelphia. From 8 o'clock to 11
the house was filled with guests offering their
congratulations. Of their seven children six
were present with ten grandchildren. The
house was adorned tastefully, and the golden-
wedding remembrances were numerous.
Letters of congratulation came from all parts
of the country.

Dorothea L. Dix, who acquired a national
reputation for efforts in relieving the condition
of the pauper criminal and insane classes
of the country, died at the Trenton Asylum,
July 19th, aged about eighty-five years. She
was instrumental in having the asylum
founded, and many others throughout America.
While visiting Trenton about five
years ago she was taken ill, and the State
authorities, in acknowledgment of her services,
offered her a home for life at the
Trenton institution, which she accepted. In
1848 Miss Dix petitioned Congress for an ap-
propriation of public lands to endow hospitals
for the insane in the States, and in 1854
a bill was passed granting ten million acres,
but the bill was vetoed by President Pierce.
She was born at Worcester, Mass., but for
many years was a resident of Boston, to
which place her remains were taken for in-
terment.

Science and Art.

George W. Childs of Philadelphia has
promised a new pulpit and a memorial window
in memory of President Grant to St. Paul's
Methodist Episcopal Church in the old
village of Long Branch. The window will be
seven feet wide and fourteen feet high, and of
imported glass.

A movement has been inaugurated among
the leading business men of Buffalo to raise
a fund of \$100,000, which will be offered as
a prize for the best invention for utilizing the

water power of Niagara River. The competition
will be open to the world. Several prominent
citizens have already subscribed \$1000
each toward the fund.

Turner's great picture "Antwerp," which
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To drill holes in glass a common steel
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these different plans will enable the operator
to cut and work glass as easily as brass
or iron.

Items of Interest.

San Francisco's historic "Sand Lot" is to
be no more. By order of the supervisors of
the city it has been sown with clover. Kearney
is the proprietor of a peaceful intelligence
office.

A hospital for animals will soon be erected
in London, and at the same time free dis-
pensaries will be opened, where the horses,
donkeys, cats, dogs and birds of the poor can
be treated when ill.

A dispatch from Geneva says: There have
been severe snow-storms in the Swiss Alps.
Six tourists, including three sons of the Director
of Zurich College, have been lost on the
Jungfrau. Several parties were sent out to
endeavor to rescue them, but their efforts
were not successful.

More than 3,500,000 passengers are carried
annually in this country on street cars moved
by electric motors. In Montgomery, Ala.,
electricity is used on eleven miles of road,
and the cost is reported by the general manager
to be only one-half the cost of horse
power. Roads on which electricity takes the
place of horses are found in Baltimore, Los
Angeles, Port Huron, Detroit, Scranton, Ap-
leton, Wis., and Denver.

At a sale by Messrs. Puttick & Simpson
recently a copy of the first edition of Milton's
great poem was disposed of. It was
printed in old Roman letter, and strongly but
not artistically bound in old calf, quarto,
"Lond. Printed and are to be sold by Peter
Parker, &c., 1667." The specialty about
this "First Edition," which is a clean and
perfect copy, is that it differs from that de-
scribed by Lowndes, inasmuch as it has the
first title page, but with the seven leaves of
argument and errata immediately following.
The volume was started at £10, the biddings
running up rapidly until they reached £35
ros., at which sum it was secured by Messrs.
Robson & Kerslake.

Among many curious customs peculiar to
Siam none is more remarkable than that
which prescribes that when a banquet is
given, not merely the menu, but a fac-simile
of the various plats themselves is to be pre-
viously submitted to the King. A few weeks
ago a new hotel was opened at Bangkok,
and the occasion was celebrated by a sumptuous
banquet. The Bangkok Times, recording this event, adds that, "according to the
old Siamese custom on an opening day,
his Majesty the King received some three
days before the banquet a fac-simile of the
dinner served that evening. It consisted of
eighteen dishes, which were all sealed up and
despatched to the palace by an official who
came down to take charge of them."

Miss Havergal's Death. Among deaths
recently recorded in England is that of Miss
Maria Vernon Graham Havergal. She is
known as the writer of the "Memorials" of
her sister. Only this year she wrote "Out-
lines of a Gentle Life," a record of the life
of another sister, Mrs. Shaw. Miss Havergal
was the second daughter of the Rev.
William H. Havergal, M.A., Hon. Canon of
Worcester. She was born at Coaley vicarage,
Gloucestershire, November 15th, 1821. During
her school days she gave herself to the
Lord, and ever after lived for Him. For
many years she was her father's right-hand
in his successive parishes, looking upon it as
her daily work to visit and minister to the
sick and poor. When her father retired
from active life in 1867, she followed the
plain leading of Providence to a true home
missionary sphere in the town and neighbor-
hood of Bewdley. There she labored most
devotedly for about ten years, her supreme
aim being to win souls to Christ, while she
ministered in many ways to the temporal
needs of the people. On the death of her
father's widow, she and her sister Frances
lived together at The Mumbles, in South
Wales, until the latter was called home, and
there also she found blessed though quietier
work. Since then she has had no settled
home, though her headquarters were at
Winterdyne, the home of her sainted sister,
Mrs. Shaw, whose sudden translation to
heaven is so recent, but nearly the last three
years were spent with her eldest sister in
Hertford, Sidmouth, and Weston-super-mare.
For four or five years her life has been one
of much suffering, which culminated during
the four and a half months spent at Weston-
super-mare. Those who knew her natural
independence of character, could alone fully
appreciate the beautiful patience and gentle-
ness manifested in sickness and helplessness,
as well as her unselfish thoughtfulness for
those who ministered to her.

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these different plans will enable the operator
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Useful Hints and Recipes.

To remove grease from cloth, mix four
tablespoonfuls of alcohol with one table-
spoonful of salt, shake together until the salt
is dissolved, then apply with a sponge. Or,
wet with weak ammonia water; then lay
thin, white blotting or tissue paper over it,
and iron lightly with an iron not too hot.
Keep a piece of French chalk in the house
for the grease spots that are always coming
on children's clothes. Fine scraped and
thoroughly rubbed in, it will often remove the
spot. Or, lay it on thickly, and apply a hot
iron with brown paper between.

CUT FLOWERS.—Cut flowers may be pre-
served fresh, it is said, for a long time in the
following manner: Get a glass shade and
place it on a non-porous vessel to form a
stand; put water round the bottom to keep
the shade air-tight; then procure fresh-cut
blossoms, put them in water immediately,
drop into the water in which the flowers are
placed a small quantity of spirit of chloro-
form, and place the shade over them at
once. The flowers thus treated, some writer
says, will keep fresh for months; but one
should hardly expect they would be in a very
fresh condition after their four weeks' con-
finement; but the new preserving process is
worth trying. Care should be taken to have
all in readiness. As soon as the chloroform
is put in, place the shade over them, and wa-
ter always kept around the bottom. A large
soup plate would do for this.

CHANGE WITHOUT MOVING.—How to fur-
nish a room that it may seem cool and com-
fortable is a subject very important to a
housekeeper. Linen covers are objection-
able because so cold and dead in coloring
and so inartistic if striped in colors. Few,
comparatively, can afford to change their
furnishing completely, and yet a room cer-
tainly requires different treatment in summer
from what it receives in winter. The willow
furniture now made so strongly and artistic-
ally admits of a change of decoration that
will alter a warm, cozy winter room into a
cool, delightful summer room. Plush and
velvet cushions exchanged for cretonne, or
leaving the furniture dressed only with pretty
ribbon bows, will seemingly change the
temperature of a room. It pays to take a
carpet up and cover the floor with matting.
It certainly is much easier to sweep, and is
very much cooler. Matting is much improv-
ed if the boards are covered with corrugated
paper. Thin curtains replacing heavy ones
is another change that can be made at little
cost, and the substitution of light table-
covers for heavy ones. If the family occupy
a house the year round, it pays to make these
changes. It is almost like a change of resi-
dence, so different are the surroundings.—*Christian Union*.

LIVE STOCK IN AUGUST.—Horses at hard
work need special care, both in food and
general treatment. They can not do hard
work on grass alone, and should have a proper
ration of oats. An occasional wash-
ing, in addition to drying and brushing will
help keep the coat in good order. Use a
cotton sheet to keep off flies. Water frequently
and they will not drink to excess. Clean and sweet stables promote the health
of the animals.

Cows often suffer from excessive heat
while at pasture. Every pasture should have
a shade. If there are no trees, make a shelter;
a roof set upon stakes, and thatched with
brush, will answer a good purpose. If a cow is sunstruck while in full
flow, the amount of milk is greatly diminished,
if not stopped altogether, and is rarely
restored.

Sheep should have access to water, and
be provided with shade; give salt frequently.

Young pigs require little beyond a clover
pasture. Those intended for early market
should have extra feed.

Hens set now rarely succeed with their
brood. The poultry house needs special
care in hot weather to keep it clear of ver-
min. Whitewash the sides and floor, applying
kerosene to the roosts, and provide dust
boxes.

Feed turkeys daily enough to induce them
to return home regularly at night.—*American
Agriculturist*.

Books and Periodicals.

Any of the books here noticed can be had through our
Publication House, 907 Arch Street.

PHILADELPHIA AND ITS ENVIRONS. Illus-
trated. New edition of 1887. J. B. Lip-
pincott Company, Phila. Paper. Pp. 116.
Price 50 cents.

This work will prove interesting to two
classes of persons, first, to those acquainted
with Philadelphia, and second, those who
are not. The first class will be glad to see
so many familiar places pictured and de-
scribed, the second will be glad to get some
idea of prominent features of the city of
Brotherly Love. The illustrations are very
fine and the entire work attractive.

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of the controversy over Carlyle since his
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The first is on "The Prevalent Aversion to

Theological Controversy," in which the
writer seeks some reasons for this aversion,
as well as the conditions under which the
conflict of religious beliefs promotes the pro-
gress of Christianity. In the second, entitled,
"Two Months before Springfield," the
writer expresses his belief that, as the
meaning of Des Moines was the return of
Mr. Hume, so the indications now are that
the meaning of Springfield will be the com-
missioning of Messrs. Noyes, Torrey and
Morse. In addition to the foregoing we have
some interesting notes on the Nakshibendi
Dervishes, a sixth contribution to a general
view of Missions, and the usual book notices.

Boston: Houghton, Mifflin & Company.
Yearly subscription, \$4; Single numbers, 35
cents.

There has just been published a book
which is as interesting as it is useful. It is
entitled "Construction, Tuning and Care
of the Pianoforte

Religious Intelligence.

Home.

Mr. A. S. Barnes, the New York publisher, has given \$50,000 to erect a building for the Y. M. C. A. at Cornell University.

Twenty-four young men have already been accepted for the new English Department of the Oberlin Theological Seminary, and there is a prospect of yet ten more.

Of the eighteen university graduates sent out by the Church Missionary Society last year twelve were from Cambridge. Four women and twelve men were accepted for training in the Islington School, London.

The United Brethren opened their Camp Meeting at Stoverdale, near Hunnemelton, last week, with an address by Presiding Elder Graul. Members of the Church from all over the Lebanon Valley will be represented.

The Episcopal Church in Virginia claims to have 6,000 colored communicants, who have 30 places of worship exclusively their own. In West Virginia, ten years ago, the Episcopal churches had 1,300 communicants, now the number is 2,710.

The easy state of the finances of the Baptist Missionary Societies this year was brought about by unusually large legacies. The Missionary Union received \$50,000 from the Coburn legacy; the Home Mission Society got \$105,000 from the Chilson legacy, of which \$70,000 may be applied to general purposes.

The Standard estimates the income of Archbishop Corrigan at \$40,000 a year. This is gathered from the cathedral, a tax of \$200 a year on each church in the archdiocese, \$5,000 salary from the cathedral, his palace and its expenses, and a tax of one dollar on each burial in Calvary Cemetery.

From 1850 to 1880, Romish priests increased 5100, but meanwhile Presbyterian ordained ministers increased 4276, Baptists 11,428 and Methodists 15,430, to say nothing of large growth in the other denominations. The aggregate increase was 44,315 evangelical ministers to match about 5000 priests.

Philadelphia is emulating Brooklyn in the matter of a hospital to be under Methodist auspices. The lot of ground bounded by Thirteenth, Broad, Ritner, and Shunk streets, Philadelphia, and measuring 406 by 516 feet, has been purchased for a site by the trustees of the proposed Methodist Episcopal Hospital. The price paid was \$40,000.

No less than thirty-seven new Sunday-schools were organized during the month of June by the different State superintendents of the Congregational Sunday-school and Publishing Society, to say nothing of those put in operation by other workers. Many of these schools will grow into churches at an early day. The contributions for the work of the Society for June were large, amounting to \$4553 in all, of which \$2856 were contributed on Children's Day.

The Rev. Goyn Talmage, D. D., has been released from the pastoral charge of the Reformed church of Port Jervis, after eight years of faithful and very acceptable service. He is to be succeeded in the charge by Rev. Livingston L. Taylor, formerly of Newark, now assistant pastor of the Collegiate Reformed church of New York city. It was arranged by Glassis that the retirement of Dr. Talmage and the installation of his successor shall occur on the 18th of October next, on which date the church will celebrate the one hundred and fiftieth anniversary of its foundation. It was founded in 1737 by the French Huguenot and Dutch settlers of the Neversink Valley, under the name of the "Reformed Protestant Dutch Church of Massachusetts." The first church edifice was built of logs, and was burned by the Indians under Brant during their bloody incursion into the valley, which terminated with the disastrous battle of Minisink. The congregation is now a large and wealthy body, and occupies in worship one of the finest church edifices in the interior of the State.

Foreign.

The Protestants in Italy have 300 churches, and it is estimated that 10,000 members have been converted from Romanism.

Rev. John Walton has been elected president of the Wesleyan Conference. The Methodist Free Church Conference is sitting at Louth. Nearly one hundred ministers in attendance at the Conference have been seized with choleric symptoms. The cause of the sickness has been traced to foul water. All are recovering.

According to statistics taken at the beginning of the present year, the Waldensian congregations of Italy employed 36 ordained pastors, 9 evangelists, 7 teachers who also engaged in preaching, 6 colporteurs, 7 Bible readers and 50 teachers, a total of 120 engaged in missionary work, for the support of whom the Evangelization Committee must secure yearly the sum of fifty thousand dollars. The missionary activity of the Waldensians extends from Mont Blanc to the Southern extremity of Sicily, embracing in all 44 organized congregations, 38 regular preaching stations, and 126 places assisted from time to time. The missionaries report an attendance of 6,440 regular hearers, 41,580 occasional hearers, 4,000 communicants, 454 catechumens, 1,961 pupils in the elementary schools, 2,434 Sunday-school scholars, 773 evening school scholars. These mission congregations last year contributed the noteworthy sum of 70,325 lire to their support. The chief sources of income for this whole work are the Protestant countries of Central and Northern Europe.

The Canadian Methodist Church covers the whole of the Dominion of Canada, Newfoundland and the Bermuda Islands, with a prosperous mission in Japan. It has 1,610 ministers and ministerial probationers; members, 197,479; value of church property, \$9,895,043; college property, \$453,435; Sunday-schools, 2,675; scholars attending Sunday-school, 191,185; Sunday-school scholars meeting in class, 31,406; Sunday-school scholars who have taken the total abstinence pledge, 37,280; Sunday-school papers taken, 229,639; amount paid for ministerial support per annum, \$663,532, being about an average of \$640 per minister; missionary money raised last year, \$189,811, being about 97 cents per member. It has been for years the boast of this Church that its missionary givings per member were about \$1.50, but the amalgamation of funds by the union has somewhat lessened the relative proportion of givings to

this fund; but it is hoped that when all the financial adjustments necessitated by the recent union are completed that the old mark will be reached and passed.

HORSFORD'S ACID PHOSPHATE

In Weak Stomach and Dyspepsia.

Dr. J. C. Winans, Madison, O., says: "I have used it in atony of the stomach, dyspepsia, and vomiting in pregnancy, and found it an admirable remedy; also in atonic conditions where phosphorus is required."

"Papa," said a Baltimore miss to her father, "where do you catch red herrings?" "Oh, my dear," replied he, "in the Red Sea, to be sure."

Young, old, and middle aged, all experience the wonderfully beneficial effects of Ayer's Sarsaparilla. Young children suffering from sore eyes, sore ears, scald head, or with any scrofulous taint, become healthy and strong by the use of this medicine. Six bottles, \$5.

A colored woman was heard the other morning informing a neighbor that last night's storm frightened her so she "shook like an aspian."

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. Twenty-five cents a bottle.

BEAUTY
Skin & Scalp
RESTORED
by the
CUTICURA
Remedies.

NOTHING IS KNOWN TO SCIENCE AT ALL COMPARABLE to the CUTICURA. Remedies in their marvelous properties of cleansing, purifying and beautifying the skin and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, external, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every skin disease, from pimpls to scrofula. CUTICURA REMEDIES are absolutely pure and the only infallible skin beautifiers and blood purifiers.

Sold everywhere. Price, CUTICURA, \$1; RESOLVENT, \$1; SOAP, 25c. Prepared by the POTTER DRUG and CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

HANDS Soft as dove's down, and as white, by using CUTICURA MEDICATED SOAP.

HAVE YOU CATARRH?
ARE YOU GOING INTO CONSUMPTION?
DO YOU HAVE ASTHMA?

By means of the PILLOW-INHALER, sufferers in every part of the land have been cured of the above diseases, and many who were for years affected with them are now strong and well. The PILLOW-INHALER is apparently only a pillow, but from liquid medicines that are harmless (tar, carbolic acid, iodine, etc.) it gives off an atmosphere which you breathe all night (or about eight hours), whilst taking ordinary rest in sleep. There are no pipes, no valves, no screws, no valves, no valves, no valves, no valves, and the healing atmosphere arising from it envelops the head. It is perfectly simple in its workings, and can be used by a child with absolute safety. Medicine for the reservoirs goes with each INHALER, ready for use. The wonderful and simple power of the PILLOW-INHALER is in the long-continued application, which gives the body time to heal, and when ordinarily the cavities of the nose and bronchial tubes become engorged with mucus and catarrh, throat and lung diseases make greatest progress. From the very first night the passages are clearer and the inflammation is less. The cure is sure and reasonably rapid.

Rev. Dr. J. T. Duryea, of Boston, writes: "I really think the PILLOW-INHALER is a very great gift, and the man who made it deserves a reward. I never slept more soundly, and my voice is better since using it."

Prof. Arthur F. Winslow, A. B., of the English and Classical School at West Newton, Mass., says: "I believe the PILLOW-INHALER is a great remedy, and I have no doubt it will be a cure for Catarrh. I have tried it with entire success in my own case."

Wm. C. Carter, M. D., Richmond, Va., a physician in regular practice, says: "I believe the PILLOW-INHALER to be the best thing I have ever seen for the relief and cure of Lung Troubles that I have ever seen or heard of."

Mr. R. D. McManalys, of the firm of McManalys & Morley, 1520 Chestnut St., Philadelphia, Pa. writes: "I suffered fifteen years with Catarrh, and after using the PILLOW-INHALER, and after four months' use of it my throat is entirely cured."

Send for Descriptive Pamphlet and Testimonials.

THE PILLOW-INHALER CO.,
1520 Chestnut St., Philadelphia, Pa.
BRANCH OFFICE: 25 East Fourteenth Street, New York.

AMERICAN
Fire Insurance Company,
Nos. 308 and 310 WALNUT ST., Philadelphia.

JOHN D. KNOX & CO.
INVESTMENT BANKERS AND LOAN AGENTS,
TOPEKA, KANSAS.
NEGOTIATORS OF WESTERN KANSAS FIRST
MORTGAGES. See large advertisement next week.

CHURCH AND LODGE FURNITURE.
Send for Catalogue. S. C. SMALL & CO., Manufacturers, 73 Portland St., Boston, Mass.

C H U R C H A N D P A R L O R F U R N I T U R E
M A N U F A C T U R E D
B A X T E R C. S W A N, 244 S. 2 D S T., P H I L A.

"Samantha SARATOGA"
"Samantha SARATOGA"
Funny Hits. Funny Cuts. Sells like fun. Agents wanted. HUBBARD BROS., Phila.

THE GREAT AMERICAN TEA COMPANY
1520 Chestnut St., Philadelphia, Pa.

DR. BAIRD'S CRANULES

A new system of cure: benefit by acting on the glands of secretion and excretion, as the Liver, Pancreas, Kidneys and glands of the Stomach and Intestines.

Purely Vegetable. Regulates the Bowels, cures Dyspepsia, Nervous Prostration, Piles, Malaria, Headaches. Purifies the Blood. Try it before you buy it, then you will recommend them to your friends and neighbors.

Easy to take. One patient writes: "They are indeed wonderful."

Another: "They do all you say and more."

Another: "They act like magic; they do not physic like most pills, but act as a gentle stimulant and tonic, so that they clear the bowels regular and easy."

Another: "They are indeed wonderful."

Another

light and feelings of a Christian duty to God that eased the sufferer.

We would gratefully and kindly send our sympathies and prayers to the family and friends of our beloved pastor.

Resolved, That a copy of these resolutions be forwarded to his parents and entered in the records of the church. That they be published in the church publications and also in the town papers.

CASPER WICKE,
AUGUST SCHULTE,
Elders.
JOHN RENSCH,
ADAM SCHUCKMAN,
Deacons.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

Jonestown.—The members of the Jones town congregation made their pastor's wife, Mrs. John Kessler, a surprise visit on the occasion of her birthday, on the 30th ult. They brought with them gifts by which they showed their esteem for her. The evening was spently pleasantly by all present.

Greencastle.—Holy communion was observed at Greencastle, Pa., on the 7th inst. Rev. F. F. Hunter assisted the pastor, Rev. C. Cort. Two were added to the church.

Adamstown.—Rev. S. L. Whitmore has accepted a call to Adamstown charge, lately vacated by Rev. A. J. Heller. He will enter upon his duties in his new field at an early date.

Westminster.—Rev. A. S. Weber has resigned the pastorate of the Westminster charge. Resignation to go into effect October 1st, next.

Meeting of the Board.

The Board of Missions of the Reformed Church in the United States will hold its yearly meeting in the Second Reformed church (corner of Two-and-a-Half and Broad streets), Harrisburg, Pa., on Tuesday, September 13th, 1887, at 2 P. M. The Executive Council will meet at 8 A. M.

The following are members of said Board: From the Eastern Synod—Revs. W. H. H. Snyder, J. A. Peters, D. D., I. K. Loos, D. D., J. H. Sechler, George Wolf, D. D., and Elders W. H. Seibert and D. S. Keller.

From the Pittsburgh Synod—Revs. R. C. Bowling, J. H. Prugh, C. R. Dieffenbacher, and J. M. Schick.

From the Potomac Synod—Revs. J. O. Miller, D. D., T. J. Barkley, J. C. Bowman, E. R. Eschbach, D. D., E. N. Kremer, G. W. Welker, D. D., and J. A. Hoffhein.

By order of Executive Council,

J. O. MILLER, Pres.

York, Pa., August 5th, 1887.

Pittsburgh Synod.

Eighteenth Annual Sessions.

ANNOUNCEMENT.

Pursuant to a resolution adopted at its last annual sessions, Pittsburgh Synod of the Reformed Church in the United States will meet, in General Convention, in Zion's Reformed church, Greenville, Pa., on Wednesday, September 28th, 1887, at 7:30 o'clock, P. M.

The attention of the Stated Clerks of the Classes and of pastors and officers of consistories, is hereby called to the rules of Synod, which require that the rolls of elders, shall be sent to the Stated Clerk of Synod ten days prior to the meeting of Synod.

Railroad Arrangements.

The Shenango and Allegheny Railroad will sell excursion tickets, at reduced rates, to Greenville and return to all who may apply for them at the ticket offices, on September 27th, 28th, and 29th, 1887.

The Pittsburgh and Western Railway makes the same arrangement, except that from other stations than Allegheny City, the reduced rate tickets will be sold only to Butler, Pa., from which point the delegates will purchase tickets to Greenville on the Shenango and Allegheny Railroad.

The Pennsylvania, Allegheny Valley and Baltimore and Ohio Railroads will issue orders for reduced rate tickets to connecting points for use of delegates and their families. These orders will be furnished to those who need them on application to the undersigned.

J. M. SCHICK,

Stated Clerk of Pittsburgh Synod,
Meyersdale, Somerset Co., Pa.

Notice.

Theological Seminary, Lancaster.

The Fall Term of the Theological Seminary, Reformed Church, Lancaster, will begin on Thursday, September 1st, at 10 o'clock, A. M. The opening address to the students of the Institutions is to be delivered by Professor John B. Kieffer, Ph. D.

Applicants for admission are invited to be in attendance at the beginning of the Term.

EML. V. GERHART,
President of the Faculty.

Notice.

The twenty-fourth anniversary of Bethany Orphans' Home, Womelsdorf, Pa., will be held on Thursday, August 25th. All are most cordially invited to be present with us on that day. Persons can bring their dinner along or obtain it at the Home at a moderate price.

Yours very truly,

THOMAS M. YUNDT, Supt.
Womelsdorf, Pa., July 21, 1887.

General News.

Home.

Disastrous Fire at Pittsburg. The most disastrous fire known at Pittsburg, Pa., for many years broke out in the heart of the city at midnight, August 12th. The damage amounts to about \$500,000. Shortly before 10 o'clock smoke was seen issuing from the rear of Masonic Hall, Fifth avenue.

The fire seemed to be in the second story, which was occupied by Campbell & Dick as a carpet wareroom. An alarm was quickly sounded, and the fire department responded promptly, but before they arrived the rear portion of the building was burning. In a short time the flames spread to Hamilton's magnificent nine-story building adjoining, and by 11 o'clock the flames had reached such proportions that the entire fire department of the city was called out.

At 11:45 Schmidt & Friday's building, another fine structure, nine stories high, caught fire from the intense heat. The *Dispatch* is back in its old quarters. The principal damage to their building was the inundation of their press room.

On Virginia alley, in the rear of the Masonic Hall, a number of tenement houses have been destroyed and twelve families rendered homeless.

Terrible Railroad Calamity. One of the most disastrous railroad accidents ever known occurred on the Toledo, Peoria and Warsaw Railroad on the night of the 10th inst.

A dispatch from Chatsworth, dated August 11th, says: The train left Bloomington last night for Niagara Falls on the Illinois Central, the intention being to go by that road as far as Chatsworth, and from thence by way of the Toledo, Peoria and Warsaw. The change was made at Chatsworth, in Livingston county, and soon afterward, as the train neared Piper City, a small town in Ford county, the bridge crossing the Vermillion river gave way, plunging the engine and several cars down a steep embankment into the stream. The cars caught fire from the lamps and a fearful panic ensued. On investigation it was found that nearly 100 excursionists were killed or injured.

Subsequent reports show that the list of killed and wounded runs up to one hundred and fifty.

A Peoria special has the following: It was a large and gay excursion party that steamed out of the Union depot last night over the Toledo, Peoria and Western Railway. Its destination was Niagara Falls, and as it had been extensively advertised it drew largely from all the towns around here. The train consisted of fifteen coaches, including five sleepers, and was probably the largest passenger train ever taken out over that railroad. Two engines were required to pull it, but only one of these was attached at the depot, the other being sent on ahead and being taken on after the train had cleared the Illinois River bridge. A switch engine at the rear of the train assisted it in starting. Before the train started E. B. McClinton, one of the engineers, expostulated with General Superintendent Armstrong about the way the train was "made up." He insisted that it ought to be taken out in two sections, but his words were of no avail. The poor fellow is dead now, and probably scores of lives would have been saved had his advice been taken.

The majority of the excursionists were from Peoria, and included many leading citizens, while those who came in from the surrounding towns, being unable to secure berths, were obliged to seek accommodations in the chair cars or day coach. The railroad officials were jubilant. The party was accompanied by Superintendent Armstrong in his special car, and with him, besides others, were the wife and daughter of H. D. Gould, the General Freight and Passenger Agent. The party was in the best of spirits, and enthusiasts pronounced it the most successful excursion that ever left the city. Nothing further was heard of the train till about two this morning, when the awful intelligence came that it had been wrecked between Chatsworth and Piper City, seventy-one miles from here. Horror seized the town. A relief train was at once sent out, and the three hours ride brought the rescuers to a scene of anguish and ruin that baffles all description.

* * * * *

It was not till 4 o'clock this afternoon that the first train arrived from the scene of the calamity. Every possible arrangement had been made to take care of the wounded who should be brought in, and an anxious crowd of thousands thronged in and around the depot. The train however, only brought in those who were uninjured and a few of those who had been least hurt. But five coaches of the fifteen that had gone out came back. It is said that very few of the bridges on the Toledo, Peoria and Western Railroad can stand the strain of two such heavy engines as drew this train, and this seems to be borne out by the fact that the railroad officials did not deem it best to trust both engines on the bridges across the river here. The awful calamity occurred on a comparatively small culvert about ten feet long and not more than twelve high. The engineer on the head engine saw the fire as he neared the bridge, but it was too late. He saw that the culvert itself was ablaze, and upon this tottering structure the train plunged, going at the rate of thirty miles an hour. The first engine passed over the chasm safely. The second went into the ditch, burying and killing McClintock, the engineer. In, after it, came the rest of the train, all the coaches, except the sleepers, piling on and telescoping. For an instant after the sound of crushing timbers all was still. Then from out the awful silence rose groans and cries of agony. Flames leaped into the darkness, and, a storm arising, the wind and rain but added terrors and dismay to the awful scenes. Even in her cruelty Fate was lenient, for she willed that most of those who were killed should die instantly.

Acknowledgments.

Bethany Orphans' Home, Womelsdorf, Pa.

Per Mrs. M. Chidsey, from Infant School of Third Street Ref. ch., Easton, Pa., Rev. H. M. Kieffer, pastor,

Rev. N. S. Strassburger, D. D., treas. Cl. of Lehigh, from Salzburg, Allentown, Pa., Rev. A. J. G. Dutton, D. D., pastor, 30-37 Sunday-school, do., 29-30, St. John's Evangelical, Allentown, Pa., Rev. S. G. Wagner, D. D., pastor, 40-41, do., 42-43, do., 44-45, do., 46-47, do., 48-49, do., 50-51, do., 52-53, do., 54-55, do., 56-57, do., 58-59, do., 60-61, do., 62-63, do., 64-65, do., 66-67, do., 68-69, do., 70-71, do., 72-73, do., 74-75, do., 76-77, do., 78-79, do., 80-81, do., 82-83, do., 84-85, do., 86-87, do., 88-89, do., 90-91, do., 92-93, do., 94-95, do., 96-97, do., 98-99, do., 100-101, do., 102-103, do., 104-105, do., 106-107, do., 108-109, do., 110-111, do., 112-113, do., 114-115, do., 116-117, do., 118-119, do., 120-121, do., 122-123, do., 124-125, do., 126-127, do., 128-129, do., 130-131, do., 132-133, do., 134-135, do., 136-137, do., 138-139, do., 140-141, do., 142-143, do., 144-145, do., 146-147, do., 148-149, do., 150-151, do., 152-153, do., 154-155, do., 156-157, do., 158-159, do., 160-161, do., 162-163, do., 164-165, do., 166-167, do., 168-169, do., 170-171, do., 172-173, do., 174-175, do., 176-177, do., 178-179, do., 180-181, do., 182-183, do., 184-185, do., 186-187, do., 188-189, do., 190-191, do., 192-193, do., 194-195, do., 196-197, do., 198-199, do., 199-200, do., 201-202, do., 203-204, do., 205-206, do., 207-208, do., 209-210, do., 211-212, do., 213-214, do., 215-216, do., 217-218, do., 219-220, do., 221-222, do., 223-224, do., 225-226, do., 227-228, do., 229-230, do., 231-232, do., 233-234, do., 235-236, do., 237-238, do., 239-240, do., 241-242, do., 243-244, do., 245-246, do., 247-248, do., 249-250, do., 251-252, do., 253-254, do., 255-256, do., 257-258, do., 259-260, do., 261-262, do., 263-264, do., 265-266, do., 267-268, do., 269-270, do., 271-272, do., 273-274, do., 275-276, do., 277-278, do., 279-280, do., 281-282, do., 283-284, do., 285-286, do., 287-288, do., 289-290, do., 291-292, do., 293-294, do., 295-296, do., 297-298, do., 299-300, do., 301-302, do., 303-304, do., 305-306, do., 307-308, do., 309-310, do., 311-312, do., 313-314, do., 315-316, do., 317-318, do., 319-320, do., 321-322, do., 323-324, do., 325-326, do., 327-328, do., 329-330, do., 331-332, do., 333-334, do., 335-336, do., 337-338, do., 339-340, do., 341-342, do., 343-344, do., 345-346, do., 347-348, do., 349-350, do., 351-352, do., 353-354, do., 355-356, do., 357-358, do., 359-360, do., 361-362, do., 363-364, do., 365-366, do., 367-368, do., 369-370, do., 371-372, do., 373-374, do., 375-376, do., 377-378, do., 379-380, do., 381-382, do., 383-384, do., 385-386, do., 387-388, do., 389-390, do., 391-392, do., 393-394, do., 395-396, do., 397-398, do., 399-400, do., 401-402, do., 403-404, do., 405-406, do., 407-408, do., 409-410, do., 411-412, do., 413-414, do., 415-416, do., 417-418, do., 419-420, do., 421-422, do., 423-424, do., 425-426, do., 427-428, do., 429-430, do., 431-432, do., 433-434, do., 435-436, do., 437-438, do., 439-440, do., 441-442, do., 443-444, do., 445-446, do., 447-448, do., 449-450, do., 451-452, do., 453-454, do., 455-456, do., 457-458, do., 459-460, do., 461-462, do., 463-464, do., 465-466, do., 467-468, do., 469-470, do., 471-472, do., 473-474, do., 475-476, do., 477-478, do., 479-480, do., 481-482, do., 483-484, do., 485-486, do., 487-488, do., 489-490, do., 491-492, do., 493-494, do., 495-496, do., 497-498, do., 499-500, do., 501-502, do., 503-504, do., 505-506, do., 507-508, do., 509-510, do., 511-512, do., 513-514, do., 515-516, do., 517-518, do., 519-520, do., 521-522, do., 523-524, do., 525-526, do., 527-528, do., 529-530, do., 531-532, do., 533-534, do., 535-536, do., 537-538, do., 539-540, do., 541-542, do., 543-544, do., 545-546, do., 547-548, do., 549-550, do., 551-552, do., 553-554, do., 555-556, do., 557-558, do., 559-560, do., 561-562, do., 563-564, do., 565-566, do., 567-568, do., 569-570, do., 571-572, do., 573-574, do., 575-576, do., 577-578, do., 579-580, do., 581-582, do., 583-584, do., 585-586, do., 587-588, do., 589-590, do., 591-592, do., 593-594, do., 595-596, do., 597-598, do., 599-600, do., 601-602, do., 603-604, do., 605-606, do., 607-608, do., 609-610, do., 611-612, do., 613-614, do., 615-616, do., 617-618, do., 619-620, do., 621-622, do., 623-624, do., 625-626, do., 627-628, do., 629-630, do., 631-632, do., 633-634,